

Some Anons have recently expressed interest in having more “book club” threads, specifically works written by people within the higher levels of the global power structure. I’ve decided to contribute. Today, I want to discuss a book titled “The Open Conspiracy” which was written by Herbert George Wells. Keep in mind, this is going to be an info dump and analysis thread with an abundance of text and contextual historical information. If that isn’t your thing then this thread isn’t really for you.

Before we analyze the book itself, we need to quickly review some contextual background information regarding the life of Herbert George Wells and the organizational networks to which he belonged.

H.G. Wells was born on September 21, 1866 at 162 High Street in Bromley, Kent in the United Kingdom. He was the fourth child of Joseph Wells and his wife Sarah Neal. They both came from a working-class background. His father was a shopkeeper, a professional cricketer, and a former domestic gardener. His mother was a domestic servant.

In 1874, H.G. Wells suffered a broken tibia when the landlord of the Bell accidentally dropped him against the peg of a cricket scoring tent. As it turns out, this freak accident became one of the most transformative events in the young boy’s life. Since Wells was rendered bedridden during his recovery, his father constantly provided him with new books to read. Wells developed a passion for literature which eventually inspired his future career as an author.

During the year 1877, his father fractured his thigh, effectively ending his career as a cricketer. His meager earnings as a shopkeeper were not enough to compensate for the loss of the family’s primary source of income. As a result, the Wells family was forced to remove their sons from schooling and place them into various apprenticeships. From 1880 to 1883, H.G. Wells worked as a draper’s assistant. However, Wells became deeply unhappy with his line of work and his future career prospects. Wells failed as a draper and then again as a chemist’s assistant.

Wells got his first big break in 1883 when he persuaded his parents to release him from his apprenticeship, allowing him to become a pupil–teacher at Midhurst Grammar School. The next year Wells won a scholarship to the Normal School of Science - later the Royal College of Science which became part of Imperial College London - studying biology under Thomas Henry Huxley.

Wells joined the Debating Society of his university which fostered his interest in political and social reformation. This period marked Wells’ first exposure to the Fabian socialist ideology. Wells, and his fellow compatriots William Burton and E. H. Smith, regularly attended open meetings of the Fabian

Society at Kelmscott House. The three men openly declared themselves “out-and-out socialists” and each wore red ties symbolizing their commitment to the world revolution. It was here that Wells first met George Bernard Shaw, the chair of the Fabian Society’s executive committee.

After Wells departed school, he was left without an income and forced to move in with his aunt. He began earning money writing short articles for journals like *The Pall Mall Gazette*. In the meantime, he began working on his first novel *The Time Machine* which he published in 1895. Wells quickly published numerous science fiction novels such as *The Island of Doctor Moreau*, *The Invisible Man*, *The War of the Worlds*, *When the Sleeper Wakes*, and *The First Men in the Moon*.

In 1903, George Bernard Shaw formally invited H.G. Wells to join the Fabian Society. Wells held membership within its ranks for the next five years, during which time their membership tripled and their income quadrupled. Wells began to criticize many of the existing Fabian strategies and methods. This created a power struggle between Shaw and the Fabian’s inner core, on the one end, and H.G. Wells on the other. The conflict led to a falling out between Shaw and Wells, eventually forcing the latter’s resignation.

The Fabian Society was established in 1884 in London, England. The Fabian Socialists were rabid advocates of world government and depopulation similar to Communists like Leon Trotsky. However, in contrast to the Bolshevik model of violent revolution to achieve Communist and collectivist government, they promoted the “Fabian Strategy” consisting of incrementally infiltrating and subverting western governmental systems through the democratic process.

Additionally, they focused on directing and influencing the British labor unions and movements. They also subverted western cultural institutions, practices, and traditions as a means to that end. Hence, the Fabian Society recruited many prominent authors, playwrights, philosophers, and cultural figures such as: H.G. Wells, George Bernard Shaw, and Bertrand Russell. The Fabians understood the propagandic value of fiction and literature in promoting global collectivism to the public.

They routinely promoted various social movements and causes ranging from women’s suffrage, birth control, eugenics (depopulation), new age spirituality, sexual promiscuity, homosexuality, transgenderism, psychedelic drug use, and feigned anti-war pacifism. The Fabians saw religion and nationalism as the biggest obstacles to the establishment of a world government, the implementation of a collectivized world economy and the enactment of depopulation policies. The Fabian Society’s leadership also created the British Labour Party.

The general public knows H.G. Wells as one of the preeminent science fiction authors of the twentieth century. For generations, millions have read his novels and watched cinematic adaptations of his works. However, few bookworms have studied his non-fiction writings, specifically his political and social treatises.

The Open Conspiracy: Blue Prints for a World Revolution by H.G. Wells was first published in 1928 by the socialist-leaning publishing house Victor Gollancz Ltd. As the title itself suggests, this manifesto outlines an organizational blueprint for a semi-clandestine conspiracy towards the establishment of a one world government. As a key architect and operative of this conspiratorial network, Wells reveals invaluable insider knowledge detailing the elite's long-term agenda towards world unification and depopulation. Wells formulates techniques and strategies to advance these machinations, both on an individual and organizational level.

Wells recommends a multitude of Fabian-style strategies for permeating, infiltrating, and subverting existing institutions while manipulating them towards a common, standardized direction. Rather than specializing in the surreptitious activities of a single discipline, Wells broadens his conspiratorial outlook with a multidisciplinary and intersectional approach. Wells emphasizes the importance of cooperation and coordination between different sectors of societies, including among political, economic, scientific, and educational fields. Additionally, he highlights how this conspiracy must be fully international in its scope, encompassing and recruiting people from every nation, ethnicity, and social class. Moreover, Wells anticipates resistance by the major antagonistic forces opposed to their conspiratorial activities while proposing effective countermeasures to neutralize their influence.

At the beginning of his manifesto, H.G. Wells chronicles a myriad of societal, technological, and economic innovations that emerged throughout the nineteenth and beginning of the twentieth centuries. Improvements in technological communications - resulting from inventions such as the telegraph and telephone - enabled the near instantaneous transmission of messages. The steamboat and the railroad increased the speed of personal travel and economic shipping to an unprecedented degree. These changes resulted in a phenomenon coined as "the abolition of distance", where developments in transportation, communication and trade coincided with increased economic and political globalization.

The biological and medical disciplines underwent a major scientific revolution during this period. Human health drastically improved as a result. Diseases, conditions, and injuries once considered fatal were now easily treated and rectified with modern medicine. The infant mortality rate rapidly declined while the human lifespan correspondingly extended. Although western countries experienced a decline in their birth rates, the global population continued to increase partly due to these medical advances.

The Industrial Revolution established the methods of mass production necessary for the development of a manufacturing-based economy. Developments in agricultural production empowered farmers to cultivate previously inaccessible land, resulting in massive food surpluses. Farmers imported these surplus food supplies into urban cities, sustaining and swelling their population numbers. For the first time in history, humanity produced enough food and essential goods to provide for the bulk of its population.

However, Wells notes that despite this massive abundance and surplus of basic necessities, the condition and livelihood of the general public hadn't improved whatsoever. Multinational corporations bankrupted small domestic businessmen who found themselves unable to compete in a globalized economy. The lower classes were devastated economically from rampant unemployment and inflationary monetary expansion which destroyed their purchasing power. Technological and scientific advances in national warfare exponentially increased the destructive capacities of respective militaries, resulting in a colossal upsurge of civilian casualties. In spite of these problems, politicians offered nothing more than empty platitudes and slogans as a form of remedy.

H.G. Wells aspires to exploit this social transformation and civil discontentment as the foundation for a world revolution. A revolution that he and his fellow collaborators christen as "The Open Conspiracy", a project for the fundamental reorganization and reorientation of human life. The Open Conspiracy is an internationalist, semi-clandestine agenda towards the amalgamation and subordination of sovereign states under a single world governmental authority, "The Open Conspiracy is a creative, organizing movement and not an anarchistic one. It does not want to destroy existing controls and forms of human association, but either to supersede or amalgamate them into a common world directorate". Additionally, this revolutionary movement also seeks to centralize and integrate authoritative non-governmental organizations into the fabric of the emerging world federation.

However, Wells argues that unlike the surreptitious nature of most secret societies, the Open Conspiracy must maintain a distorted element of "transparency" and "accessibility" with the general public. Hence, the seemingly paradoxical concept of an Open Conspiracy employs both secretive clandestine activities combined with overt public activism to achieve its goals. Since much of their advocacy must inevitably occur within the public sphere, it is imperative that open conspirators manufacture consent and enlist the support from broader society, "The Open Conspiracy against the traditional and now cramping and dangerous institutions of the world must be an Open Conspiracy and cannot remain righteous otherwise. It is lost if it goes underground. Every step to world unity must be taken in the daylight with the understanding sympathy of as many people as possible, or the sort of unity that will be won will be found to be scarcely worth the winning". Of course, the inner core of initiated open conspirators will never reveal the true purpose of their revolutionary machinations to their idealistically sympathetic pawns.

H.G. Wells dedicates a significant portion of his manifesto to outlining and analyzing the religious influence on human behavior and its societal organization. Wells understands that most human beings have an innate religious instinct to devote their lives to something larger than themselves. Historically, religious institutions didn't need to recruit their own adherents since willing converts came to them, "One has to remember that there is a real will for religion scattered throughout mankind - a real desire to get away from self. Religion has never pursued its distinctive votaries; they have come to meet it. The desire to give oneself to greater ends than the everyday life affords, and to give oneself freely, is clearly dominant in that minority, and traceable in an incalculable proportion of the majority". These religious creeds formed the codes of conduct and moral principles that guided human behavior. Until recently, religions placed great emphasis on self-discipline and subordination to a higher power.

Similar to his fellow Fabian Socialist conspirators, H.G. Wells vilifies religion as one of the main obstacles impeding their world agenda. Fundamentalist religions promote immutable and objective moral values chiefly opposed to the fluctuating, globalist philosophy of ethical relativism. Wells describes how these ancient religious loyalties must be discarded and forgotten if the Open Conspiracy is to succeed, "The finer and more picturesque these obsolescent loyalties, obsolescent standards of honour, obsolescent religious associations, may seem to us, the more thoroughly must we seek to release our minds and the minds of those about us from them and cut off all thought of a return". Since man's obedience to God's will supersedes his fealty to the emerging world state, such a prevailing divine loyalty threatens the elite's power and must be removed. The Open Conspiracy has no tolerance for loyalty to anything but itself.

Wells realizes that the religious instinct cannot be divorced from the fundamental human condition. People will always gravitate towards adherence to something larger than themselves. The elites understand that if you destroy the old-world religions based upon deity worship then people will inevitably transfer their religious devotion towards some other ideological or philosophical creed. Even if this new ideological doctrine is secular in nature, its followers will believe its tenets with the same dogmatic fervor as any religious faith.

To that end, Wells and his fellow open conspirators manipulate this religious impulse by constructing secularist substitutes in its place. Wells seeks to divorce religious practice from its supernatural components, transforming these institutions into purely humanistic and socio-political establishments, "The religious mind grows bolder than it has ever been before... The way in which our activities conduce to the realization of that conceivable better order in human affairs, becomes the new criterion of conduct. Other-worldliness has become unnecessary". While Wells appeals to religious piety throughout his manifesto, he admits to personally subscribing to atheism in his own auto-biography. For Wells,

religion is not a process of divine worship and personal salvation. Rather, it is a tool for subjugating human behavior and organization under a centralized authority.

Wells reiterates this point in his manifesto by mentioning how the scientific historical narrative contradicts religious origin accounts. He claims there was no divine creation. Nor was there a fall of man to justify the struggle between good and evil, "The history of our world, which has been unfolded to us by science, runs counter to all the histories on which religions have been based. There was no Creation in the past, we begin to realize, but eternally there is creation; there was no Fall to account for the conflict of good and evil, but a stormy ascent". Instead, Wells states that the Open Conspiracy is only focused on temporal matters rather than spiritual or theological ones.

Wells envisions creating a new world religion based around the fulfillment of the Open Conspiracy. This world religion will eventually amalgamate its preceding revolutionary movements, such as communism and socialism, into its ever-expanding fold. He describes how this dedicated conglomeration of social movements, organizations and associations will forcibly convert the rest of society into adopting this new globalist faith:

"The character of the Open Conspiracy will now be plainly displayed. It will have become a great world movement as wide-spread and evident as socialism or communism. It will have taken the place of these movements very largely. It will be more than they were, it will be frankly a world religion. This large, loose assimilatory mass of movements, groups, and societies will be definitely and obviously attempting to swallow up the entire population of the world and become the new human community."

In his book titled "God the Invisible King", H.G. Wells expands upon the conception of this new world religion. Wells describes how the emerging world government will supplant the role of God's church as society's premier moral authority, "So that if you prefer not to say that there will be no church, if you choose rather to declare that the world-state is God's church, you may have it so if you will". In its essence, the new world religion is fundamentally based on the worship of world government itself. Therefore, the technocrats and officials managing this world state would transcend into a godlike status in the eyes of the general public. When God is eliminated as a guiding influence, men inevitably usurp his divine role and authority.

Similar to other religions, Wells acknowledges that the Open Conspiracy will require its own unique set of rituals and practices. He reveals how psychologists may soon displace the work of priestly confessors, hearing and recording their patients' innermost secrets, "He cannot picture a secular Mass nor congregations singing hymns about the Open Conspiracy. Perhaps the modern soul in trouble will resort to the psychoanalysts instead of the confessional; in which case we need to pray for better psychoanalysts". George Lucas' dystopian film THX 1138 depicts this concept by showing its characters

confessing their anxieties to an artificial intelligence program inside religious-style shriving pews. Perhaps Wells is alluding to the Open Conspiracy recruiting psychoanalysts as covert governmental informants, monitoring the pulse and behavior of the general population.

In pursuit of this goal, H.G. Wells considers various strategies for minimizing traditional religious influence within our public life. The Soviet method of outright religious persecution and suppression of the Russian Orthodox Church produced mixed results at best. In some cases, these heinous acts of state-sanctioned violence against courageous clerical resistance incidentally spawned religious martyrs for the public to emulate. In contrast, Wells suggests an incremental Fabian approach to subvert, debase, and undermine the traditions of classical religious faiths.

Wells astutely recognizes that various religious practitioners depend on different rituals and practices as the foundation of their faith. This can be true even for adherents of the same religious denomination. If these particular spiritual underpinnings are altered or removed, that alone may cause some to apostatize their creed. Dogmatic disciples will tolerate no revisions or transformations to their religious lifestyles. Others practitioners are far more receptive to alterations, adaptations, or modifications to their religious doctrines, "It appears a perfectly natural and reasonable thing to many minds to restate religion now in terms of biological and psychological necessity, while to others any variation whatever in the phrasing of the faith seems to be nothing less than atheistical misrepresentations of the most damnable kind". This serves the ambitions of open conspirators in a twofold manner. As a consequence of religious subversion, the doctrinaires grudgingly abandon their faith out of disillusionment and disgust. However, the theological foundations of the remaining followers are inevitably influenced and corrupted by these subversive activities. In both cases, practitioners either turn to atheism or accept an increasingly watered-down version of their former religion that neutralizes its moralizing effect.

Wells realizes that the presence or absence of religious pageantry and symbology has a remarkable impact on their adherents' commitment to the faith. Some disciples require the inclusion of religious iconography during worship to conceptualize their spiritual beliefs. They need a physical object of devotion to envisage a corporeal image of God. Others can maintain their faith without venerating symbolic icons, "On the other hand there is in many fine religious minds a desire amounting almost to a necessity for an object of devotion so individualized as to be capable at least of a receptive consciousness even if no definite response is conceded. One type of mind can accept a reality in itself which another must project and dramatize before it can comprehend it and react to it". This might explain why certain individuals gravitate towards Catholicism which makes heavy use of iconography compared to Protestantism which places less emphasis on these symbols. In contrast, Islam outright prohibits most forms of icons as heretical idolatry.

Many religious practitioners place significant emphasis on the corporeal form of their respective deities. For some, God must have an anthropomorphic form, personality and will uniquely of his own. Others can externalize God as an inhuman or indescribable entity completely beyond the conceptions of mortal man, "For these latter God a God still anthropomorphic enough to have a will and purpose to display preferences and reciprocate emotions, to be indeed in person, must be retained until the end of time. For others, God can be thought of as a Great First Cause, as impersonal and inhuman as atomic structure". These seemingly negligible differences develop into major points of spiritual contention. There can be no compromise between the dogmatic fundamentalists and the liberal moderates on these hot button issues.

H.G. Wells claims that some religious followers are capable of perceiving the same God under different names and symbols. Whereas others are incapable of distinguishing the most antithetical gods from one another assuming they have the same name and appearance, "While some intelligences can recognize the same God under a variety of names and symbols without any severe strain, others cannot even detect the most contrasted Gods one from the other provided they wear the same mask and title". I find this observation especially important because it demonstrates how some believers value a religion's title and its form at the expense of its underlying principles. For these people, the religion must be protected at all cost even if it no longer represents what it was originally created to be. Others value the contents of the religion itself while largely disregarding its appearance and frame.

In pursuit of these subversive efforts, H.G. Wells emphasizes the task of discarding old-world religious ceremonies and rituals from public life. Wells claims that religious histories and symbolisms simply divide different populations while their ceremonies foster conflict and strife between these opposing factions, "The histories and symbols that served our fathers encumber and divide us. Sacraments and rituals harbour disputes and waste our scanty emotions. The explanation of why things are is an unnecessary effort in religion". In reality, Wells understands that, similar to iconography, these ceremonies often provide the communal and spiritual foundation for a person's religious faith. When you remove these communal worship services, many lose their connection to God himself. Once again, we see Wells' fixation towards the unification of separate religious beliefs rather than respecting their individual autonomies.

Some atheistic individuals seek the comfort and stability of religious life but still find themselves unable to believe. Wells posits that these individuals are unable to reconcile the antiquated and immaterial frameworks of old-world religions with a modern, industrialized life. Religious faith requires such an all-encompassing dedication that any internal impediments are often enough to sabotage an individual's conversion, "People will say, "I could be perfectly happy leading the life of a Catholic devotee if only I could believe." But most of the framework of religious explanation upon which that life is sustained is too old-fashioned and too irrelevant to admit of that thoroughness of belief which is necessary for the



devotion of intelligent people". It's difficult for people with bank accounts and smart phones to relate to stories about global floods, burning bushes and talking snakes. These moral lessons and principles may be timeless, but the settings and modes of these holy parables appear outdated to those living in a technological society.

This paradoxical contradiction creates a conundrum for those wishing to preserve a moralizing religious influence in their society. Sinister internationalists seek to undermine spiritual traditions, rituals, and principles in pursuit of liberalizing religious structures. A fundamentalist, literalist, and dogmatic interpretation of religious scripture can be an effective counter to these subversive attacks. However, this immutable religious approach does alienate some potential converts who are unable to reconcile how these seemingly archaic trappings apply to their modern lives. But any attempt to modernize these faiths, even if done with the best of intentions, might endanger not only their form but also their very essence by conspiratorial assailments. Its eternal permanency provides much of its strength and appeal. All this to say that there are two polar forces, one human and one chronological, that seemingly reduce religious participation. Still, a fixed religious theology is probably the best defense against these conspiratorial activities.

Before moving on to the next section, I want to make a few points clear. I am by no means a religious or theological expert. I am not qualified or attempting to give anybody religious or spiritual advice. It's not my place to convert or preach to you on religious matters, and I am not trying to recommend one faith over its competitors during this analysis. Nor am I speaking of the authenticity of any religious faith. I'm simply analyzing these religious institutions from a practical standpoint. Either, they will be co-opted by the globalist power structure or becomes its fiercest opponents.

In congruence with other Fabian Socialist authors, H.G. Wells prioritizes the implementation of population control protocols. Wells envisions a world government with the power and authority to scientifically direct our human reproduction, "There is a clear hope that, later, directed breeding will come within his scope, but that goes beyond his present range of practical achievement, and we need not discuss it further here. Suffice it for us here that the world community of our desires, the organized world community conducting and ensuring its own progress, requires a deliberate collective control of population as a primary condition". For Wells, Malthusianist population control is a prerequisite for the Open Conspiracy's commencement.

Using the fear of food shortage and resource scarcity, Wells rationalizes the necessity of draconian population policies. He dismisses any other solution for our human satiation, "He can escape therefore from the struggle for subsistence altogether with a surplus of energy such as no other kind of animal species has ever possessed. Intelligent control of population is a possibility which puts man outside

competitive processes that have hitherto ruled the modification of species, and he can be released from these processes in no other way". Wells contends that if population growth is left unrestrained, then massive economic inequality becomes an inevitable consequence. Thus, the lower classes are doomed to forever live in abject poverty unless they entrust their governments with the power of life and death itself.

According to H.G. Wells, the feminine reproductive instinct is motivated by sexual passions rather than genuine parental inclinations. These sexual procreative impulses ensure the propagation and perpetuation of the human species. However, Wells ascertains that if these feminine sexual pressures could be satisfied, pacified, or misdirected then the procreative process could be effectively neutralized, thus lowering respective birthrates. To this end, Wells suggests adjusting economic and social institutions to promote anti-natalist behaviors among the female population. He recommends promoting women's "freedom" and "knowledge" as euphemisms for higher level education and lifelong workforce participation. Conspicuously, Wells remarks how these anti-natalist strategies can be targeted at the general population as a whole or even aimed at specific racial demographics within a multicultural society. He also notes that the elites can adjust these policies at their own convenience, either increasing or decreasing birth rates according to the needs of the time. Wells signifies this unprecedented social distortion as a "fundamental revolution in human biology":

"There is no strong instinctive desire for multitudinous offspring, as such, in the feminine make-up. The reproductive impulses operate indirectly. Nature ensures a pressure of population through passions and instincts that, given sufficient knowledge, intelligence, and freedom on the part of women, can be satisfactorily gratified and tranquillized, if need be, without the production of numerous children. Very slight adjustments in social and economic arrangements will, in a world of clear available knowledge and straightforward practice in these matters, supply sufficient inducement or discouragement to affect the general birth rate or the birth rate of specific types as the directive sense of the community may consider desirable. So long as the majority of human beings are begotten involuntarily in lust and ignorance so long does man remain like any other animal under the moulding pressure of competition for subsistence. Social and political processes change entirely in their character when we recognize the possibility and practicability of this fundamental revolution in human biology."

In 1969, Frederick S. Jaffe, a vice president of Planned Parenthood Federation of America, sent a memo to Bernard Berelson, the head of the Population Council. The infamous Jaffe-Berelson Memo discussed proposed measures to reduce fertility and promote anti-natalist behaviors among the American population. Jaffe mentioned strategies ranging from forced abortions, promoting women in education and employment, encouraging homosexual lifestyles, putting sterilants in the water supply, discouraging home ownership, and many other ideas. These social and economic proposals perfectly coincide with H.G. Wells' ideas regarding the promotion of anti-natalist female behaviors. This continuity of agenda demonstrates the multigenerational nature of the Open Conspiracy. Interestingly, both Planned Parenthood and the Population Council were essentially created and continuously funded by the

Rockefeller family through their "philanthropic" organizations such as the Rockefeller Foundation and the Rockefeller Brothers Fund.

In pursuit of this objective, H.G. Wells implores open conspirators to affiliate and align with the Birth Control movement, the League of Nations movement, and radical socialist groups. Wells recommends that open conspirators recruit likeminded, "progressive" individuals from these organizational networks and bring them into their fold. Eventually, the Open Conspiracy will incorporate these social movements under its leadership and direction, "The League of Nations movement, the Birth Control movement, and most radical and socialist societies, are fields into which Open Conspirators may go to find adherents more than half prepared for their wider outlook. The Open Conspiracy is a fuller and ampler movement into which these incomplete activities must necessarily merge as its idea takes possession of men's imaginations". Indeed, members of the Fabian Society and their affiliates – such as Annie Besant, Dorothy Jewson, Dora Russell, Frida Laski, Marie Stopes and Margaret Sanger – played an active role in the leadership of the international birth control movement.

Wells realizes that access to contraceptive birth control promotes and popularizes sexual promiscuity. There is a direct statistical correlation between the increase of women's lifetime quantity of sexual partners and their decreasing ability to pair bond. Women who sleep with more men are less likely to experience future marital satisfaction and more likely to file for divorce. This dynamic is conversely true for men but to a notably lesser extent. Additionally, these licentious individuals are less likely to reproduce and raise families of their own.

Wells writes candidly about reducing menial employment and eradicating the unfit. As a result of the Open Conspiracy's eugenical sentiments, the lower classes regard its activities with significant mistrust and misgivings, "The Open Conspiracy can have little use for mere resentments as a driving force towards its ends; it starts with a proposal not to exalt the labour class but to abolish it, its sustaining purpose is to throw drudges out of employment and eliminate the inept - and it is far more likely to incur suspicion and distrust in the lower ranks of the developing industrial order of today than to win support there". To quell this warranted suspicion, Wells prioritizes the Open Conspiracy's fraternization with the disgruntled labor stratum.

Naïve readers might contend that Wells was not referring to the lower classes in this passage but rather to the parasitical elite. Others might argue that he uses the word "eliminate" in a merely figurative sense. However, while authoring the foreword for Margaret Sanger's book "The Pivot of Civilization", H.G. Wells reveals his eugenical and genocidal inclinations towards members of the lower class:

"The New Civilization is saying to the Old now: "We cannot go on making power for you to spend upon international conflict. You must stop waving flags and bandying insults. You must organize the Peace of

the World; you must subdue yourselves to the Federation of all mankind. And we cannot go on giving you health, freedom, enlargement, limitless wealth, if all our gifts to you are to be swamped by an indiscriminate torrent of progeny. We want fewer and better children who can be reared up to their full possibilities in unencumbered homes, and we cannot make the social life and the world-peace we are determined to make, with the ill-bred, ill-trained swarms of inferior citizens that you inflict upon us." And there at the passionate and crucial question, this essential and fundamental question, whether procreation is still to be a superstitious and often disastrous mystery, undertaken in fear and ignorance, reluctantly and under the sway of blind desires, or whether it is to become a deliberate creative act, the two civilizations join issue now. It is a conflict from which it is almost impossible to abstain. Our acts, our way of living, our social tolerance, our very silences will count in this crucial decision between the old and the new."

Throughout his manifesto, H.G. Wells terrorizes his readership by magnifying and distorting the threat of nationalistic warfare. Wells concocts jingoistic rivalry as the sole cause for the catastrophe of modern, industrialized war. According to Wells, the only solution for world peace involves the complete abolishment of national sovereignty and the establishment of a world governmental state, "We have to make an end to war, and to make an end to war we must be cosmopolitan in our politics. It is impossible for any clear-headed person to suppose that the ever more destructive stupidities of war can be eliminated from human affairs until some common political control dominates the earth, and unless certain pressures due to the growth of population, due to the enlarging scope of economic operations or due to conflicting standards and traditions of life, are disposed of". For Wells, world peace comprises of a unified world government so powerful that nobody would dare to resist it. Of course, he gives no consideration to the inevitability of this entity enacting largescale violence against the defenseless masses subjugated under its rule. Open conspirators believe that peace is simply the absence of all opposition to their power.

To be fair, Wells' feigned indictment of the horrors of nationalistic warfare contains a large degree of truth. The European public was rightly horrified by the industrialized slaughter of the First World War, and they were eager for solutions to end this increasing militaristic escalation. In fact, I firmly believe that the rise of leftist and globalist movements throughout the twentieth century is largely attributable to the popularity of their instrumentalized pacifism. However, Wells cleverly omits the fact that these nationalist wars were orchestrated by internationalist conspirators seeking to justify the establishment of a one world government. It's no coincidence that both world wars were immediately followed by attempts at international government in the form of the League of Nations and the United Nations respectively. We will delve into these topics at a later date when analyzing other texts, but it's important to properly contextualize the origins of these events.

H.G. Wells prioritizes the establishment of a united global military operating under the authority of a world state. This international armed service would maintain an absolute global monopoly over militaristic power, completely disbanding their nationalistic predecessors, "To avoid the positive evils of war and to attain the new levels of prosperity and power that now come into view, an effective world control, not merely of armed force, but of the production and main movements of staple commodities and the drift and expansion of population is required". Although still in its infancy, the United Nations Department of Peace Operations and the North Atlantic Treaty Organization are perceptible steps towards this global military unification. Recently, European Union officials have expressed interest in creating a joint European army. Historically, mutual security pacts inevitably expediate further military, economic and political integration.

Wells encourages mass conscientious objection and refusal to all military conscription requirements. He recommends that the antimilitarist movement builds up organizational support prior to the outbreak of war so they can quickly respond once the inevitable crisis occurs, "From the outset, the Open Conspiracy will set its face against militarism. There is a plain present need for the organization now, before war comes again, of an open and explicit refusal to serve in any war - or at most to serve in war, directly or indirectly, only after the issue has been fully and fairly submitted to arbitration. The time for a conscientious objection to war service is manifestly before and not after the onset of war". On the surface, Wells makes a fair and reasonable argument. If a country declares an unjustified, aggressive war, its citizens should refuse to comply with its conscription directives. However, Wells' antimilitaristic stance is not motivated by a genuine benevolence for the safety and security of his fellow man but rather to foster increasing resentment towards nationalism in its entirety.

H.G. Wells shrewdly recognizes the budding anti-war movement as a rare opportunity to garner public support for the Open Conspiracy agenda. Wells argues that open conspirators should originally concentrate on infiltrating and mobilizing the anti-war movement since it already maintains widespread, internationalist approval. The anti-war movement would become a foundational rallying point for the Open Conspiracy, bringing together divergent but likeminded groups towards a unified common objective, "The putting upon record of its members' reservation of themselves from any or all of the military obligations that may be thrust upon the country by military and diplomatic effort, might very conceivably be the first considerable overt act of many Open Conspiracy groups. It would supply the practical incentive to bring many of them together in the first place". Furthermore, Wells estimates that anti-war advocacy would provoke less reactionary backlash than attacks on more traditional institutions. After all, there is no sense in alerting your enemy until you're ready to attack in earnest.

However, while H.G. Wells initially feigns non-violent pacifism through his anti-war rhetoric, he later contradicts this sentiment when discussing the world military's designated purpose. Wells reveals that the Open Conspiracy intends to militarily destroy any nation states which refuse to submit to and join

with the world commonweal, "But since there are armies prepared to act coercively in the world today, it is necessary that the Open Conspiracy should develop within itself the competence to resist military coercion and combat and destroy armies that stand in the way of its emergence". Despite Wells decrying the evils of nationalistic warfare, he expresses no moral qualms with using military force against his geopolitical opponents to force their capitulation.

Wells reiterates this point while anticipating localized armed resistance against globalist unification. He predicts that future conflicts will center around grassroots independence movements and secessionist rebellions against the emerging world state. Wells demands that the Open Conspiracy pledge its full strength behind the world order in its suppression of these nationalist and localist insurgencies, "But there is still much actual warfare before mankind, on the frontiers everywhere, against brigands, against ancient loyalties and traditions which will become at last no better than excuses for brigandage and obstructive exaction. All the weight of the Open Conspiracy will be on the side of the world order and against that sort of local independence which holds back its subject people from the citizenship of the world". Wells has no tolerance for local self-government or communal autonomy. Wells argues that anyone who refuses to submit to the dictates of the world state should be annihilated.

Despite masquerading as an anti-imperialist and anti-war advocate, Wells fully supports the developed world's forcible intervention into the affairs of underdeveloped nations as a stepping stone towards world unification. He deems this necessary even if it results in the very type of national warfare which he so vehemently claims to oppose:

"The most inconsistent factor in the liberal and radical thought of to-day is its prejudice against the interference of highly developed modern states in the affairs of less stable and less advanced regions. This is denounced as "imperialism," and regarded as criminal. It may have assumed grotesque and dangerous forms under the now decaying traditions of national competition, but as the merger of the Atlantic states proceeds, the possibility and necessity of bringing areas of misgovernment and disorder under world control increase."

While H.G. Wells emphatically advocates for conscription resistance, he does acknowledge a place for open conspirators within national militaries. In reality, Wells understands that most national militaries are already under the full jurisdiction of the Open Conspiracy. He wants specialized open conspirators to undergo military training and develop the martial skills necessary to combat future nationalistic enemies as they emerge, "The anticipatory repudiation of military service, so far as this last may be imposed by existing governments in their factitious international rivalries, need not necessarily involve a denial of the need of military action on behalf of the world commonweal for the suppression of nationalist brigandage, nor need it prevent the military training of Open Conspirators". The Open Conspiracy relies on militaristic power every bit as much as its nationalistic forebearers. Therefore, it is essential that the Open Conspiracy retains control of these armed institutions.

Although not a central focus of his manifesto, Wells briefly discusses methods of media and entertainment-based indoctrination. In addition to education and religion, Wells recognizes newspapers, books, and the arts as the primary mediums for manipulating public opinion on social, political, and economic issues. He recognizes that whoever controls these institutions will determine whether nationalism or globalism will emerge triumphant in their climactic struggle, “Here we bring into consideration another great complex of persons, interests, traditions - the world of education, the various religious organizations, and, beyond these, the ramifying, indeterminate world of newspapers and other periodicals, books, the drama, art, and all the instruments of presentation and suggestion that mould opinion and direct action. The sum of the operations of this complex will be either to sustain or to demolish the old nationalist militant ascendancy”. The media landscape has since drastically expanded to include television, film, internet, video games and social media outlets. However, Wells’ principle remains the same. Whoever controls these institutions controls the public consciousness.

Wells attributes a quasi-religious, priestly significance to prominent newspaper magnates. Instead of dealing in tabloid trash, Wells foresees newspaper outlets propagating the faith of the new world government religion to their unsuspecting audience, “Is the popular publisher and newspaper proprietor always to remain a trash-dealer? Or are we to see, in the future, publications taking at times some or all of the influence of revivalist movements, and particular newspapers rising to the task of sustaining a common faith in a gathering section of the public?”. Newspaper publications would attain the infallibility and perfectivity of sacred scriptures. Questioning these journalistic preachers would amount to a form of secularist heresy.

However, H.G. Wells extends this religious connotation to other avenues of man’s artistic life. He suggests that museums and scientific research institutes may usurp the role of religious temples and churches in public life. Wells implores open conspirators to disseminate pernicious plays, shows and music to corrupt traditional values and inculcate subversive ideas into the broader societal landscape, “The modern temple in which we shall go to meditate may be a museum; the modern religious house and its religious life may be a research organization. The Open Conspirator must see to it that the museums show their meaning plain. There may be not only literature presently, but even plays, shows, and music, to subserve new ideas instead of trading upon tradition”. Wells contends that the purpose of entertainment media, first and foremost, is a mechanism for social engineering.

Fellow Fabian Socialist Bertrand Russell corroborates these machinations regarding the elevation of secular institutions to a sacred status. In his book titled “The Scientific Outlook”, Russell affirms that Hollywood producers have become high priests for the new world religion. These priestly producers use cinema to reinforce a hierarchical class system, suggesting the ruling aristocracy derives its wealth from its own moral virtue. Therefore, the cinema protects the elite from the indignation of the poor, “The

producers of Hollywood are the high-priests of a new religion... We know from the cinema that wealth comes to the virtuous, and from real life that old So-and-so has wealth. It follows that old So-and so is virtuous, and that the people who say he exploits his employees are slanderers and trouble makers. The cinema therefore plays a useful part in safeguarding the rich from the envy of the poor". This social conditioning parallels ancient, religious justifications for authoritative rule such as the Divine Right of Kings and the Mandate of Heaven. The powerful reign due to divine approval or their own virtuous nature while the poor are subjugated beneath them.

Later in his text, Russell reveals how scientists will also be initiated into the new priestly class. These scientific researchers will be carefully selected for their intelligence and loyalty to the new ruling regime. Scientific knowledge would be restricted and reserved for this priestly class of researchers, carefully concealed from the general public, "A great deal of scientific knowledge will be concealed from all but a few. There will be arcana reserved for a priestly class of researchers, who will be carefully selected for their combination of brains with loyalty". These admissions from H.G. Wells and Bertrand Russell foreshadow the emergence of the technocratic expert class.

H.G. Wells campaigns for a progressive educational reform movement as an essential phase in the development of the Open Conspiracy. Wells considers this educational revolution as a requisite component for the behavioral and mental adaptation to the standardized world culture, "A vigorous educational reform movement arises as a natural and necessary expression of the awakening Open Conspirator. A revolution in education is the most imperative and fundamental part of the adaptation of life to its new conditions". Wells previously admitted that education molds opinions and directs action to either sustain or to demolish nationalistic sentiment. Whoever controls the educational system, and the contents of its curriculum, controls the minds of future generations.

Wells proposes the establishment of specialized schools for the offspring and relations of open conspirators. In contrast to state schools which deliberately retard and indoctrinate their students, these open conspiratorial academies will provide their pupils with an elite education. Wells notes that prospective open conspirators will develop practical skills in oratory, logic, and probability to prepare for their future governing roles. Additionally, future open conspirators will study history, biology, and technology to understand society's innerworkings, "A phase when there will be a special educational system for the Open Conspiracy seems, therefore, to be indicated. Its children will learn to speak, draw, think, compute lucidly and subtly, and into their vigorous minds they will take the broad concepts of history, biology, and mechanical progress, the basis of the new world, naturally and easily. Meanwhile, those who grow up outside the advancing educational frontier of the Open Conspiracy will never come under the full influence of its ideas, or they will get hold of them only after a severe struggle against a mass of misrepresentations and elaborately instilled prejudices". Wells reiterates how open



conspiratorial knowledge will be reserved for these carefully selected initiates. This educational segregation ensures that such valuable, esoteric knowledge remains safely among the governing class.

Experimental schools will become test beds for the latest scientific methods of educational indoctrination. The results and data from these scholastic experiments will be extrapolated to design uniform policies for state education, "Successful schools would become laboratories of educational methods and patterns for new state schools". As a result of this meticulous research, open conspirators will estimate the societal impact from educational reforms before they are even implemented.

However, H.G. Wells warns his compatriots that traditional and reactionary forces will actively resist this educational reformation. He cautions how clerical and political officials will hinder this movement in protection of their religious and national institutions. Wells views liberal state schooling as a viable "compromise" amenable to traditionalists since these institutions symbolize the veneer of governmental nationalism, "From its outset the Open Conspiracy will be setting itself to influence the existing educational machinery, but for a long time it will find itself confronted in school and college by powerful religious and political authorities determined to set back the children at the point or even behind the point from which their parents made their escape. At best, the liberalism of the state-controlled schools will be a compromise". In reality, state schools had already succumbed to many internationalist and secularist influences by this time. I believe Wells grossly overestimates the level of reactionary opposition to these educational machinations, specifically regarding political antagonism.

Nonetheless, Wells cautions against accelerating this educational subversion too quickly and attracting widespread public backlash. Instead, he recommends the Fabian Socialist strategy of gradualism and incrementalism. They must initially tolerate a religious presence within the classroom until an increase in secularist sentiment justifies its removal. Additionally, Wells implies that the groupings of families might be restructured to mitigate parental influence:

"During the early phases of its struggle, therefore, the Open Conspiracy will be obliged to adopt a certain sectarianism of domestic and social life in the interests of its children, to experiment in novel educational methods and educational atmospheres, and it may even in many cases have to consider the grouping of its families and the establishment of its own schools."

On the individual or communal level, Wells encourages parents to pressure their local school boards towards the inclusion of controversial subjects within its educational curriculum. Parents might also oppose the admittance of religious and nationalist ideas in their children's classrooms, "Most parents of school children can press for the teaching of universal history and sound biology and protest against the inculcation of aggressive patriotism. There is much scope for the single individual in this direction". By mobilizing misguided parents into political activism, open conspirators create the illusion of mass public

support for contentious educational reforms. We can see this today with parents demanding the inclusion of homosexual, transgender, or otherwise erotic content in public school libraries.

On a final point, Wells clarifies that these educational reformation strategies shouldn't be limited to primary or secondary schooling but also extend to higher-level scholarship. Open conspirators must revolutionize universities and colleges as well, "An adolescent and adult educational campaign, to undo the fixations and suggestions of the normal conservative and reactionary schools and colleges, is and will long remain an important part of the work of the Open Conspiracy". Today, modern open conspirators continue the legacy of academic infiltration and subversion, imitating Dutschke's "long march through the institutions".

According to H.G. Wells, the Open Conspiracy's conception, foundation, framework, and orientation is largely a consequence of the post-enlightenment scientific revolution. Yet despite the Open Conspiracy's technocratic character, many scientists and researchers operate outside its sphere of influence. He laments that the political and social influence of scientifically-minded open conspirators remains disappointingly small, "The world of science and experiment is the region of origin of nearly all the great initiatives that characterize our times; the Open Conspiracy owes its inspiration, its existence, its form and direction entirely to the changes of condition these initiatives have brought about, and yet a large number of scientific workers live outside the sphere of sympathy in which we may expect the Open Conspiracy to materialize, and collectively their political and social influence upon the community is extraordinarily small". Wells understands that the Open Conspiracy must develop an authoritative technocratic character rather than a seemingly democratic one.

In typical internationalist fashion, H.G. Wells blames the nationalistic allegiances of assorted scientific communities for the exacerbation and escalation of the Great War. This jingoistic strife fractured the scientific world and restricted the free flow of knowledge between national boundaries. Wells tasks open conspirators with recruiting the scientific establishment into their ranks, persuading them to pledge their talents and loyalties to the world community rather than their country of origin:

"When that stage is reached, we shall be saved such spectacles of intellectual prostitution as the last Great War offered, when men of science were herded blinking from their laboratories to curse one another upon nationalist lines, and when after the war stupid and wicked barriers were set up to the free communication of knowledge by the exclusion of scientific men of this or that nationality from international scientific gatherings. The Open Conspiracy must help the man of science to realize, what at present he fails most astonishingly to realize, that he belongs to a greater comity than any king or president represents to-day, and so prepare him for better behaviour in the next season of trial."

Wells worries that the scientific community is critically underfunded and underequipped to conduct proper experimental research. Not only that, antagonistic forces are attempting to deprive them of the resources they already possess. As a solution, Wells proposes the creation of a worldwide scientific organization, capable of administrating and coordinating experimental research on a planetary scale, "Having regard to the immensity of its contributions and the incalculable value of its promise to the modern community, science - research, that is, and the diffusion of scientific knowledge - is extraordinarily neglected, starved, and threatened by hostile interference. This is largely because scientific work has no strong unifying organization and cannot in itself develop such an organization". In 1945, this unifying institution materialized with the founding of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Wells highlights the shocking expense of scientific research. To even begin scientific experimentation, researchers require initial funding to set up their laboratories and experimental stations. They need continuous capital to purchase necessary equipment, cover energy expenses, and compensate their own employees. Without external benefaction, most scientific research would never occur.

In regards to funding, H.G. Wells enlists the financial assistance of wealthy benefactors and their "philanthropic" foundations. While these affluent open conspirators have no talent for scientific research, they do have the means and desire to support their experimental endeavors. These industrialists raise funds from their private endowments and pilfer tax-payer money to finance a myriad of scientific grants, "But many men capable of a broad and intelligent appreciation of scientific work, but not capable of the peculiar intensities of research, have the gift of extracting money from private and public sources, and it is for them to use that gift modestly and generously in providing the framework for those more especially endowed". In exchange for this financial backing, these endowments command significant influence over the direction, scope, and outcome of scientific research. The patronage relationship between "philanthropic" endowments and scientific institutions epitomizes the twentieth century model of soft power influence.

Today, these "philanthropic" endowments and foundations continue to fund nearly every scientific institution on the planet. The most influential "philanthropic" organizations include the Ford Foundation, the Rockefeller Foundation, the Rockefeller Brothers Fund, the Bill & Melinda Gates Foundation, the Carnegie Endowment for International Peace, the Carnegie Institution for Science, the Carnegie Corporation, the John D. and Catherine T. MacArthur Foundation and countless more. These endowments retain a prominent position with the Open Conspiracy's leadership.

Wells petitions the scientific establishment to streamline their storage, archival and indexing systems. Despite the abundance of scientific information, it remains difficult to locate and research specific topics.

Scientists waste valuable time and energy unknowingly repeating experiments that were already conducted. Other researchers make groundbreaking discoveries only for their work to disappear in the disorganized jumble of archives, catalogues, and library records, "And there is already a steadily increasing need for the proper storage and indexing of scientific results, and every fresh worker enhances it. Quite a considerable amount of scientific work goes fruitless or is needlessly repeated because of the growing volume of publication, and men make discoveries in the field of reality only to lose them again in the lumber room of record". A scientific oligarchy must remain organized and efficient in its informational repositories.

As a propagandist himself, H.G. Wells understands the value of the public relations discipline in shaping mass consciousness. He recommends that scientific organizations employ liaison officers to relate their narrative to the common man. These liaison officers would manufacture public consent for more controversial scientific practices, "A third line is the liaison work between the man of science and the common intelligent man; the promotion of publications which will either state the substance, implications and consequences of new work in the vulgar tongue, or, if that is impossible, train the general run of people to the new idioms and technicalities which need to be incorporated with the vulgar tongue if it is still to serve its ends as a means of intellectual intercourse". Today, every major scientific organization has its own public relations department, carefully crafting its prearranged narrative for public consumption.

On a final note, Wells shows a complete disregard for moralistic restrictions on scientific research. He views science as, "the search for physical and biological realities, uncomplicated by moral, social, and "practical" considerations". For all of Wells' moral grandstanding throughout his manifesto, he openly admits that the scientific outlook, on which the Open Conspiracy is based, is unconcerned with the preservation of ethical values.

In order to bring its goals to fruition, the Open Conspiracy must exert direct influence over political institutions. Open conspirators must infiltrate and subvert existing political parties, manipulating their platforms towards the advancement of world unification. By mobilizing public advocacy into effective voting blocs, open conspirators compel national politicians into pledging their support for policy reformations, "This evokes the anticipation of another series of groups, a group in every possible political division, whose task it will be to organize the whole strength of the Open Conspiracy in that division as an effective voting or agitating force. In many divisions this might soon become a sufficiently considerable block to affect the attitudes and pledges of the national politicians". In some cases, open conspirators might run for public office in order to wield direct representative control. In others, elected officials may join the Open Conspiracy after already coming to power.

Wells describes how these voting blocs should organize territorial and national conferences to lobby for new policy proposals. These meetings and conferences might transform into autonomous think tanks tasked with transitioning from local self-government towards international rule, "In their programmes they would be guided by meetings and discussions with the specifically economic, educational, biological, scientific and cultural groups, but they would also form their own special research bodies to work out the incessant problems of transition between the old type of locally centred administrations and a developing world system of political controls". Today, thousands of think tanks and roundtable groups coordinate together through national and international conferences in pursuit of these objectives.

H.G. Wells clarifies that although the Open Conspiracy seeks to undermine state sovereignty, it is not necessarily hostile towards collaboration with national governments. Open conspirators seek to supplant and incorporate existing governmental controls into a unified world system rather than demolishing these structures entirely. The Open Conspiracy is amenable to recruiting likeminded legislators, ministers, and monarchs into its ranks while appointing them as trustees for the new world state, "The Open Conspiracy is not necessarily antagonistic to any existing government. The Open Conspiracy is a creative, organizing movement and not an anarchistic one. It does not want to destroy existing controls and forms of human association, but either to supersede or amalgamate them into a common world directorate. If constitutions, parliaments, and kings can be dealt with as provisional institutions, trustees for the coming age of the world commonwealth, and in so far as they are conducted in that spirit, the Open Conspiracy makes no attack upon them." Wells understands that many "national" leaders are already internationalist in mindset.

Wells estimates that the mentality of western populations could be easily altered to regard their national governments as mere provinces of the world state. He believes that this globalized transition could occur relatively peacefully with a bare minimum of public strife and bloodshed. Economic boycotts, public scandals, filibuster obstructionism, peer pressure and political activism might be enough to sway public perception in favor of global governance:

"This gives us a large portion of the existing civilized world in which men's minds may be readjusted to the idea that their existing governments are in the position of trustees for the greater government of the coming age. Throughout these communities it is conceivable that the structural lines of the world community may be materialized and established with only minor struggles, local boycotts, vigorous public controversies, normal legislative obstruction, social pressure, and overt political activities. Police, jail, expulsions, and so forth, let alone outlawry and warfare, may scarcely be brought into this struggle upon the high civilized level of the Atlantic communities." - The Open Conspiracy by H.G. Wells, Page 66

While describing the future economy of the world state, H.G. Wells candidly promotes the Fabian Socialist model. He advocates for a synthesis between the Bolshevik communist system, and its western

capitalist counterpart. This new system would combine the top-down centralization of communism with the ruthless efficiency of corporatism. As Wells describes in his book "Russia in the Shadows", both the capitalist and communist systems invariably consolidate into the same hybridized structure, "Big business is by no means antipathetic to Communism. The larger big business grows the more it approximates to Collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism". Thus, it's more accurate to view these economic systems as converging experiments, designed to ascertain the most efficient methods for behavioral control.

Despite sharing many of its characteristics, the Open Conspiracy is not a socialistic or communistic movement. Rather, socialism and communism are mere prototypes for the new technocratic model. The Open Conspiracy incorporates the pragmatic components of these revolutionary experiments while effectually discarding the rest, "The Open Conspiracy is not so much a socialism as a more comprehensive offspring which has eaten and assimilated whatever was digestible of its socialist forbears". Fundamentally, the Open Conspiracy is a utilitarian revolution, not an ideological one.

Contrasting with Classical Marxist theory, H.G. Wells denounces class conflict as the basis for a world revolutionary movement. Wells believes that the Open Conspiracy requires unique designs and specific roles for every social and economic class, "But the Open Conspiracy cannot avail itself of these class animosities for its driving force. It can have, therefore, no uniform method of approach. For each class it has a conception of modification and development, and each class it approaches therefore at a distinctive angle". Wells understands that resentful revolutionary sentiments can be useful tools for destabilizing an existing order. However, such animosity is a poor foundation for creating a new one.

The Open Conspiracy must ingratiate itself to each stratum of society, recruiting talented and forward-thinking individuals into its fold regardless of hereditary background. Yet a class-conscious public remains unreceptive to this type of interclass association, "This idea of drawing together a proportion of all or nearly all the functional classes in contemporary communities in order to weave the beginnings of a world community out of their selection is a fairly obvious one - and yet it has still to win practical recognition". The Open Conspiracy must promote economic inclusivity among the general population.

Despite his criticism for these leftist revolutionary movements, Wells regards them as prime recruiting grounds for potential open conspirators. According to Wells, only those capable of abandoning Marxist dogma and considering more pragmatic systems of control are worthy of joining the Open Conspiracy, "But as soon as the Socialist or Communist can be got to realize that his repudiation of private monopolization is not a complete programme but just a preliminary principle, he is ripe for the ampler concepts of the modern outlook. The Open Conspiracy is the natural inheritor of socialist and communist enthusiasms; it may be in control of Moscow before it is in control of New York". Wells hypothesizes that

the Open Conspiracy might make its initial inroads within the Soviet communist system rather than the American capitalist one.

In congruence with a Communist command economy, H.G. Wells necessitates the nationalization of all natural resources under a single globalized bureaucracy. This internationalist bureau would tabulate planetary resources, evaluate appropriate allocation, and then distribute them accordingly, “Manifestly the supreme direction of the complex of human economic activities in such a world must centre upon a bureau of information and advice, which will take account of all the resources of the planet, estimate current needs, apportion productive activities and control distribution”.

By evoking the tragedy of the commons, H.G. Wells justifies property collectivization as the sole defense against resource depletion. He contends that if industrialists privatize essential common goods, then they will exhaust and deplete global resources to the point of extinction. Therefore, according to Wells, the world state must collectivize all natural resources under its proprietary ownership, “Certain things, the ocean, the air, rare wild animals, must be the collective property of all mankind and cannot be altogether safe until they are so regarded, and until some concrete body exists to exercise these proprietary rights. Whatever collective control exists must protect these universal properties, the sea from derelicts, the strange shy things of the wild from extermination by the hunter and the foolish collector. The extinction of many beautiful creatures is one of the penalties our world is paying for its sluggishness in developing a collective common rule. And there are many staple things and general needs that now also demand a unified control in the common interest”. The pretense of nature and resource conservation has remained a globalist talking point ever since.

For H.G. Wells, private property is a purely provisional concept subjected to the whims and dictates of the world state. Property will not be guaranteed by any constitutional or legal protections. Rather, property ownership will be granted or prohibited depending on your level of importance to the world community, “Personal property never can be socially guaranteed as the extremer individualists desired, nor can it be “abolished” as the extremer socialists proposed”. Wells suggest that the profit instinct is not inherently evil if it is strictly regulated and controlled by a global authority.

High-level open conspirators, who serve the world state, will be awarded a degree of private property ownership as a reward for their contributions. However, for the common man, H.G. Wells advocates for a near total abolition of private property rights. As he describes in his political tract titled “This Misery of Boots”, “I WILL not pretend to be impartial in this matter, and to discuss as though I had an undecided mind, whether the world would be better if we could abolish private property in land and in many things of general utility; because I have no doubt left in the matter”. For Wells, economics is not about private property’s validity but rather which social class is entitled to own it.

H.G. Wells envisions a private-public partnership hybridization, between monopoly capitalism and collectivist communism, administrating the world economy. Due to their unique skills, corporate executives will manage industry and generate profit for the world directorate. Eventually these state corporations will merge together, creating a single, global, public-private monopoly:

“Now a very parallel system of Open Conspiracy groups is conceivable, in relation to business and industrial life. It would necessarily be a vastly bulkier and more heterogeneous system of groups, but otherwise the analogy is complete. Here we imagine those people whose gifts, inclinations, positions and opportunities as directors, workers, or associates give them an exceptional insight into and influence in the processes of producing and distributing commodities, can also be drawn together into groups within the Open Conspiracy. But these groups will be concerned with the huge and more complicated problems of the processes by which even now the small isolated individual adventures in production and trading that constituted the economic life of former civilizations, are giving place to larger, better instructed, better planned industrial organizations, whose operations and combinations become at last world wide.”

The international banking elite constitutes an important component of the Open Conspiracy's leadership. Wells believes there are many brilliant, forward-thinking bankers striving to influence world affairs towards a globalist direction. These bankers are prime candidates to join the Open Conspiracy, “But there remains a residuum of original and intelligent people in banking or associated with banking or mentally interested in banking, who do realize that banking plays a very important, interesting part in the world's affairs, who are curious about their own intricate function and disposed towards a scientific investigation of its origins, conditions, and future possibilities. Such types move naturally towards the Open Conspiracy”. As bankers develop into well-rounded open conspirators, they begin to influence and orchestrate the entire economic process.

As a step towards global economic consolidation, H.G. Wells proposes the establishment of a world central bank. This global monetary authority would maintain a complete monopoly on the issuance of credit and the regulation of world currency supplies, “And if we add to that the necessary maintenance of a money system by a central world authority upon a basis that will make money keep faith with the worker who earns it, and represent from first to last for him the value in staple commodities he was given to understand it was to have, and if we conceive credit adequately controlled in the general interest by a socialized world banking organization, we shall have defined the entire realm from which individual property and unrestricted individual enterprise have been excluded”. In 1930, one year after this publication, a de facto world central bank emerged in the form of the Bank for International Settlements. This international banking institution brokered agreements between its national reserve banks, effectively becoming the central bank for central banks. Following the Bretton Woods Conference



in 1944, the International Monetary Fund and the World Bank Group continued this tradition as principal lenders to national governments.

As an internationalist movement, the Open Conspiracy is fundamentally opposed to the type of national economic independence afforded by protectionist policies. Instead, H.G. Wells and his fellow open conspirators espouse Free Trade Neoliberalism as a shift towards economic interdependence, “Because a country or a district is inconvenient as a division and destined to ultimate absorption in some more comprehensive and economical system of government, that is no reason why its administration should not be brought meanwhile into working co-operation with the development of the Open Conspiracy. Free Trade nationalism in power is better than high tariff nationalism, and pacifist party liberalism better than aggressive party patriotism”. Even if a trade policy fails to conform with the Open Conspiracy’s ultimate design, it may still advance the globalization process towards planetary economic unification.

National tariffs protect domestic industries against the corrosive influence of foreign markets by taxing their cheaply imported goods. In contrast, Free Trade policies remove these protective barriers resulting in domestic commercial bankruptcies, massive unemployment, and international outsourcing. National industries and domestic wages simply cannot compete against the importation of wholesale products at sweatshop-level prices. The Open Conspiracy views economically self-sufficient nations, existing outside the globalized economic order, as existential threats to its own existence. Therefore, the Open Conspiracy must economically cripple the world’s nation states by flooding these countries with cheap imports, destroying their domestic manufacturing, and forcing their reliance on foreign markets for the acquisition of basic, essential goods. If any nation attempts to exert its national independence and break away from the globalist world order, its counterparts will cut off the supply of essential goods necessary for its own survival.

As a globalist movement, the Open Conspiracy must be internationalist in its participation and composition. H.G. Wells’ scheme necessitates a multiculturalist approach, recruiting leaders of every race and nationality into its fold. As Wells describes, “To a number of the finer, more energetic minds of these overshadow communities which have lagged more or less ill the material advances to which this present ascendancy of western Europe and America is due, the Open Conspiracy may come with an effect of immense invitation. At one step they may go from the sinking vessel of their antiquated order, across their present conquerors, into a brotherhood of world rulers”. By diversifying its apparent leadership, the Open Conspiracy appeals to a broader range of racial and national demographics. Placing agents of diverse ethnic and national backgrounds into international leadership roles creates the false impression of democratic representation since people follow those who they “relate” to.

However, Wells understands that the Open Conspiracy is not a single, uniform movement. It develops at different rates and by different means depending on the specific geographical location. Each national, cultural, and racial demographic has unique resistances and susceptibilities towards the Open Conspiracy agenda. Therefore, H.G. Wells devises specific strategies targeted at different nations and people groups regarding their integration into the Open Conspiracy.

According to H.G. Wells, the Atlantic powers must undertake a predominant leadership role during the beginning phases of the Open Conspiracy. Wells believes that Western nations are more primed for globalist integration due to their tradition of enlightenment liberalism, especially in regards to free speech, and the extension of their media infrastructure. The undeveloped world, on the other hand, lacks the philosophical traditions and industrialization necessary to spearhead the world revolutionary movement. Additionally, these third world nations maintain religious and cultural obstacles hindering the advancement of the Open Conspiracy. As H.G. Wells describes, “We come to the conclusion therefore that it is from the more vigorous, varied, and less severely obsessed centres of the Atlantic civilizations in the temperate zone, with their abundant facilities for publication and discussion, their traditions of mental liberty and their immense variety of interacting free types, that the main beginnings of the Open Conspiracy must develop. For the rest of the world, its propaganda, finding but poor nourishment in the local conditions, may retain a missionary quality for many years”. Wells tasks foreign open conspirators with prioritizing evangelism and recruitment efforts for the foreseeable future. As these nations develop and integrate into the global order, they will be entrusted to partake in its governance and administration.

The issue of freedom of speech poses another paradoxical conundrum in relation to the Open Conspiracy. While free speech is often used to oppose governmental tyranny, it can also be used by sinister conspirators to subvert and undermine a society’s most hallowed institutions. As H.G. Wells describes, “By its own organizations or through the police and military strength of governments amenable to its ideas, the movement is bound to find itself fighting for open roads, open frontiers, freedom of speech, and the realities of peace in regions of oppression”. Of course, as the Open Conspiracy nears its completion, the right to freedom of speech is inevitably abolished since it now poses a threat to the oligarchical regime. For open conspirators, freedom of speech is only useful in the build up to tyranny, not after it has already been thoroughly established. I’m still personally in favor of the right to freedom of speech. However, I must admit that this liberty is a double-edged sword with its own unique advantages and drawbacks.

Additionally, Wells predicts that the citizenry of underdeveloped nations will be highly suspicious towards the motives of open conspirators. Many will view the Open Conspiracy as a new form of Western colonialism, and will actively resist its efforts. They will be watchful for any signs of racial supremacy or imperialist ascendancy, “But to the less vigorous intelligences of this outer world, the new

project of the Open Conspiracy will seem no better than a new form of Western envelopment and they will fight a mighty liberation as though it were a further enslavement to the European tradition. They will watch the Open Conspiracy for any signs of conscious superiority and racial disregard". Therefore, Wells necessitates that open conspirators abandon these racial tensions and national loyalties which hinder global unification, "It needs to have its fundamental concepts firmly established in as many minds as possible and to guard its children from the infection of the old racial and national hatreds and jealousies, old superstitions and bad mental habits, and base interpretations of life". The Open Conspiracy must be inclusionary rather than exclusionary.

In the case of the Soviet Union, its citizenry is composed of millions of rural peasants dominated by tens of thousands of communist intelligentsias. Wells acknowledges that only these selected elite are amenable to the formation of an Open Conspiracy. Therefore, he contends that the Soviet educational system must indoctrinate its students into embracing the ideals of internationalism and technocratic governance. Although Wells omits this point, the deep influence of the Orthodox Church in contemporary Russian society poses a major obstacle for the Open Conspiracy's advancement.

However, Wells is more pessimistic regarding China and the broader Asian continent. He notes that, despite the emergence of the Republic of China in the south, the rest of the country remains largely ruled by barbaric warlords and lawless brigands. The country is largely unindustrialized and constrained by agricultural feudalism. He condemns these criminals as completely incapable of governing the country's social and political development. Wells correctly concludes that Chinese and Asian open conspirators will require significant foreign aid, support, and intervention from their western counterparts.

Wells briefly describes the colonial administration of the British Raj over the Indian subcontinent. While acknowledging that the British crown provides a constraining and steadying influence over the region, he argues that the old model of imperialist governance is horribly archaic and outdated in its methods. Wells argues that British rule has reinforced India's traditional, religious, and social customs – regarding castes, taboos, and exclusions – effectively hindering its advancement of the Open Conspiracy.

Wells implies that India must depart from the legacy of British colonialism and declare its national independence before it is ready for international integration. If you've read my analysis on the book "Fabianism and the Empire: A Manifesto by the Fabian Society" by George Bernard Shaw, you will remember how the Fabian Society orchestrated national independence movements as stepping stones toward world government. Since this is not a major focus of Wells' manifesto, I will only briefly mention it here, but you can check out the thread if you're interested. Just remember this basic formula; colonialism leads to nationalism which in turn leads to globalism.

H.G. Wells distinguishes Japan as the lone Oriental nation ready for full assimilation into the Open Conspiracy's leadership. Since Japan has already been industrialized and internationalized, it possesses the necessary economic strength and national character to actively influence world affairs.

Wells mentions how France briefly enacted prohibitions against birth control advocacy in the post war period. However, he disregards this phenomenon as a historical anomaly running contrary to the French tradition of mental liberal. Wells anticipates that the French will offer little resistance to the Open Conspiracy's initial developments.

Additionally, Wells addresses nations with predominantly multicultural or mixed-racial demographics. He readily admits that these multicultural countries will experience escalating racial tensions, especially between black and white communities residing in the African continent, "In these black and white communities which are establishing themselves in all those parts of the earth where once the black was native, or in which a sub-tropical climate is favourable to his existence at a low level of social development, there is - and there is bound to be for many years to come - much racial tension". While never stating so directly, Wells implies that these racial tensions will invariably lead to acts of physical violence and civil unrest.

Wells postulates that racial opposition to miscegenation is a primary factor in this budding ethnic conflict. As a cunning opportunist, Wells offers birth control as a solution for anxiety towards interracial copulation. In this way, such socially undesirable relations would fail to produce multiracial offspring. What's more, he argues that improvements in manners and conduct might neutralize humanity's exclusionary tribal instincts:

"The steady advance of birth-control may mitigate the biological factors of this tension later on, and a general amelioration of manners and conduct may efface that disposition to persecute dissimilar types, which man shares with many other gregarious animals. But meanwhile this tension increases and a vast multitude of lives is strained to tragic issues."

However, Wells immediately contradicts himself by expressing his tacit approval for miscegenation. Wells contends that mankind is already intermixed and generally overstates his purported racial purity, "To exaggerate the dangers and evils of miscegenation is a weakness of our time. Man interbreeds with all his varieties and yet deludes himself that there are races of outstanding purity, the "Nordic," the "Semitic," and so forth". However, it seems to me that Wells' support for miscegenation is not motivated by a genuine conviction in colorless love or anti-racist sentiment. Rather, he assails the type of ethnic solidarity which might oppose its own forced amalgamation into the standardized world community,

“But until this level of civilization is reached, until the colour of a man's skin or the kinks in a woman's hair cease to have the value of shibboleths that involve educational, professional, and social extinction or survival, a black and white community is bound to be continually preoccupied by a standing feud too intimate and persuasive to permit of any long views of the world's destiny”. For Wells, sexual reproduction is not a sacred act between two individuals but merely a tool for geo-political control.

Wells also claims that open conspirators can adjust the racial composition of society according to however they see fit. He states that the demographic proportion of different racial groups can be altered within only a few generations, “Changes in the number of half-breeds and in the proportion of white and coloured are changes of a temporary nature that may become controllable and rectifiable in a few generations”. In light of this information, we must reexamine demographic trends in an entirely new context. Governments are clearly not haphazardly implementing policies with little foresight of their eventual consequences. They are methodically altering their demographic compositions to advance their long-range agendas.

The Open Conspiracy's model of soft power influence through think tanks, advocacy groups, non-governmental organizations, social movements, and “philanthropic” foundations is the central theme of this manifesto. H.G. Wells blueprints how open conspirators should mobilize collective action through the formation of organizational networks. Rather than merging these networks into a single unified outfit, he recommends that open conspirators create compartmentalized “ad hoc” associations tasked with achieving specialized objectives. While open conspirators and their collaborators labor over individualized projects, their combined activist effort steers society towards the establishment of a one world government, “Since they are bound to be different and miscellaneous in form, size, quality, and ability, any early attempts to organize them into common general action or even into regular common gatherings are to be deprecated. There should be many types of groups. Collective action had better for a time - perhaps for a long time - be undertaken not through the merging of groups but through the formation of ad hoc associations for definitely specialized ends, all making for the new world civilization. Open Conspirators will come into these associations to make a contribution very much as people come into limited liability companies, that is to say with a subscription and not with their whole capital”. Wells implores open conspirators to adopt a multidisciplinary and intersectional approach, participating and contributing in various activist associations rather than restricting themselves to one.

Wells details different fields and disciplines that these ad hoc networks might exert their influence over, ranging from economics, education, social organization, scientific research and so on. Open conspirators might belong to one or more of these organizational networks, coordinating their activities and objectives in a common, unified direction. Moreover, Wells formulates how open conspirators should enlist and cooperate with sympathetically like-minded individuals who operate outside of their initiated fraternity, “The individual Open Conspirator may belong to one or more groups and in addition to the ad

hoc societies and organizations which the movement will sustain, often in co-operation with partially sympathetic people still outside its ranks". These "useful idiots" will unknowingly advance the Open Conspiracy's development in pursuit of their single-issue political crusades.

However, as the Open Conspiracy develops into its secondary phase, its organizational appendages will increasingly intersect and converge into new organizational partnerships. H.G. Wells predicts that these organizational networks will progressively recognize each other's varying forms, methods, and activities as part of a unified social movement. They might even adopt a common name and identity in pursuit of their collective goals, "In this scheme, this scheme of the second phase, we conceive of the Open Conspiracy as consisting of a great multitude and variety of overlapping groups, but now all organized for collective political, social, and educational as well as propagandist action. They will recognize each other much more clearly than they did at first, and they will have acquired a common name". For example, the "New Left" movement of the 1960s and 70s combined a plethora of activist groups under a single umbrella. Marxist, anarchist, feminist, civil rights, gay rights, drug reformist, social justice, anti-war, labor unionist, environmentalist, and sexual liberation groups came together in a common crusade. While the names of these coalitions inevitably change, their intersectional strategy remains the same.

Similar to the ten planks of Karl Marx's Communist Manifesto, H.G. Wells briefly outlines the Open Conspiracy's seven overriding principles. They stand as follows:

"At the utmost seven broad principles may be stated as defining the Open Conspiracy and holding it together. And it is possible even of these, one, the seventh, may be, if not too restrictive, at least unnecessary. To the writer it seems unavoidable because it is so intimately associated with that continual dying out of tradition upon which our hopes for an unencumbered and expanding human future rest.

- (1) The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them;
- (2) The resolve to minimize by all available means the conflicts of these governments, their militant use of individuals and property, and their interferences with the establishment of a world economic system;
- (3) The determination to replace private, local or national ownership of at least credit, transport, and staple production by a responsible world directorate serving the common ends of the race;
- (4) The practical recognition of the necessity for world biological controls, for example, of population and disease;
- (5) The support of a minimum standard of individual freedom and welfare in the world; and
- (6) The supreme duty of subordinating the personal career to the creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity, and power;

(7) The admission therewith that our immortality is conditional and lies in the race and not in our individual selves.”

H.G. Wells’ manifesto “The Open Conspiracy: Blue Prints for a World Revolution” provides an insider perspective on the New World Order’s organizational structure and its global integration strategy. Rather than focusing on a single element, Wells adopts an intersectional and multidisciplinary outlook regarding institutional conspiracy towards world governance. He formulates programs for the regulation of human reproduction, economic output, and educational indoctrination. He posits methods for the enhancement of scientific, religious, and media-based controls. Additionally, Wells anticipates opposition from forces antagonistic to the Open Conspiracy’s development, namely religion and nationalism, while devising effective counterstrategies to neutralize their influence. Despite the passage of ninety-five years since its original publication, Wells’ text remains as pertinent and revelatory as ever. It demonstrates a continuity of conspiratorial agenda from the end of the nineteenth century to the beginning of the twenty first.

I’ve provided a free link to the book below if you want to read it for yourself.

#### **The Open Conspiracy by H.G. Wells:**

<https://archive.org/details/the-open-conspiracy-h-g-wells>

“We are coming to see more and more plainly that certain established traditions which have made up the frame of human relationships for ages are not merely no longer as convenient as they were, but are positively injurious and dangerous. And yet at present we do not know how to shake off these traditions, these habits of social behaviour which rule us.” - The Open Conspiracy by H.G. Wells, Page 6

“States once separate, social and economic systems formerly remote from one another, now jostle each other exasperatingly. Commerce under the new conditions is perpetually breaking nationalist bounds and making militant raids upon the economic life of other countries.” - The Open Conspiracy by H.G. Wells, Page 6

“It amounted to a protest, first mental and then practical, it amounted to a sort of unpremeditated and unorganized conspiracy, against the fragmentary and insufficient governments and the wide-spread greed, appropriation, clumsiness, and waste that are now going on. But unlike conspiracies in general this widening protest and conspiracy against established things would, by its very nature, go on in the daylight, and it would be willing to accept participation and help from every quarter. It would, in fact, become an “Open Conspiracy,” a necessary, naturally evolved conspiracy, to adjust our dislocated world.” - The Open Conspiracy by H.G. Wells, Page 8

“Through symbols, and especially through words, man has raised himself above the level of the ape and come to a considerable mastery over his universe. But every step in his mental ascent has involved entanglement with these symbols and words he was using; they were at once helpful and very dangerous and misleading. A great part of our affairs, social, political, intellectual, is in a perplexing and dangerous state to-day because of our loose, uncritical, slovenly use of words.” - The Open Conspiracy by H.G. Wells, Page 9

“A vigorous educational reform movement arises as a natural and necessary expression of the awakening Open Conspirator. A revolution in education is the most imperative and fundamental part of the adaptation of life to its new conditions.” - The Open Conspiracy by H.G. Wells, Page 13

“One has to remember that there is a real will for religion scattered throughout mankind - a real desire to get away from self. Religion has never pursued its distinctive votaries; they have come to meet it. The desire to give oneself to greater ends than the everyday life affords, and to give oneself freely, is clearly dominant in that minority, and traceable in an incalculable proportion of the majority.” - The Open Conspiracy by H.G. Wells, Page 14

“While some intelligences can recognize the same God under a variety of names and symbols without any severe strain, others cannot even detect the most contrasted Gods one from the other provided they wear the same mask and title. It appears a perfectly natural and reasonable thing to many minds to restate religion now in terms of biological and psychological necessity, while to others any variation whatever in the phrasing of the faith seems to be nothing less than atheistical misrepresentations of the most damnable kind.” - The Open Conspiracy by H.G. Wells, Page 15

“For these latter God a God still anthropomorphic enough to have a will and purpose to display preferences and reciprocate emotions, to be indeed in person, must be retained until the end of time. For others, God can be thought of as a Great First Cause, as impersonal and inhuman as atomic structure.” - The Open Conspiracy by H.G. Wells, Page 15

“It is because of the historical and philosophical commitments they have undertaken, and because of concessions made to common human weaknesses in regard to such once apparently minor but now vital moral issues as property, mental activity, and public veracity - rather than of any inadequacy in their adaptation to psychological needs – that the present wide discredit of organized religions has come about. They no longer seem even roughly truthful upon issues of fact, and they give no imperatives over large fields of conduct in which perplexity is prevalent.” - The Open Conspiracy by H.G. Wells, Page 15

“People will say, “I could be perfectly happy leading the life of a Catholic devotee if only I could believe.” But most of the framework of religious explanation upon which that life is sustained is too old-fashioned and too irrelevant to admit of that thoroughness of belief which is necessary for the devotion of intelligent people.” - The Open Conspiracy by H.G. Wells, Page 15

“On the other hand there is in many fine religious minds a desire amounting almost to a necessity for an object of devotion so individualized as to be capable at least of a receptive consciousness even if no definite response is conceded. One type of mind can accept a reality in itself which another must project and dramatize before it can comprehend it and react to it.” - The Open Conspiracy by H.G. Wells, Page 16



“Following upon the biological advances that have made us recognize fish and amphibian in the bodily structure of man, have come these parallel developments in which we see elemental fear and lust and self-love moulded, modified, and exalted, under the stress of social progress, into intricate human motives. Our conception of sin and our treatment of sin have been profoundly modified by this analysis. Our former sins are seen as ignorances, inadequacies and bad habits, and the moral conflict is robbed of three-fourths of its ego-centred melodramatic quality. We are no longer moved to be less wicked; we are moved to organize our conditioned reflexes and lead a life less fragmentary and silly.” - The Open Conspiracy by H.G. Wells, Page 16

“The history of our world, which has been unfolded to us by science, runs counter to all the histories on which religions have been based. There was no Creation in the past, we begin to realize, but eternally there is creation; there was no Fall to account for the conflict of good and evil, but a stormy ascent.” - The Open Conspiracy by H.G. Wells, Page 17

“The histories and symbols that served our fathers encumber and divide us. Sacraments and rituals harbour disputes and waste our scanty emotions. The explanation of why things are is an unnecessary effort in religion.” - The Open Conspiracy by H.G. Wells, Page 17

“The religious mind grows bolder than it has ever been before. It pushes through the curtain it once imagined was a barrier. It apprehends its larger obligations. The way in which our activities conduce to the realization of that conceivable better order in human affairs, becomes the new criterion of conduct. Other-worldliness has become unnecessary.” - The Open Conspiracy by H.G. Wells, Page 18

“We have to make an end to war, and to make an end to war we must be cosmopolitan in our politics. It is impossible for any clear-headed person to suppose that the ever more destructive stupidities of war can be eliminated from human affairs until some common political control dominates the earth, and unless certain pressures due to the growth of population, due to the enlarging scope of economic operations or due to conflicting standards and traditions of life, are disposed of.” - The Open Conspiracy by H.G. Wells, Pages 18-19

“To avoid the positive evils of war and to attain the new levels of prosperity and power that now come into view, an effective world control, not merely of armed force, but of the production and main movements of staple commodities and the drift and expansion of population is required. It is absurd to dream of peace and world-wide progress without that much control. These things assured the abilities and energies of a greatly increased proportion of human beings could be diverted to the happy activities of scientific research and creative work, with an ever-increasing release and enlargement of human possibility. On the political side it is plain that our lives must be given to the advancement of that union.” - The Open Conspiracy by H.G. Wells, Page 19

“Religion, modern and disillusioned, has for its outward task to set itself to the control and direction of political, social, and economic life. If it does not do that, then it is no more than a drug for easing discomfort, “the opium of the peoples.” - The Open Conspiracy by H.G. Wells, Page 19

“Now the most comprehensive conception of this new world is of one politically, socially, and economically unified. Within that frame fall all the other ideas of our progressive ambition. To this end we set our faces and seek to direct our lives.” - The Open Conspiracy by H.G. Wells, Page 20

“But here we are writing for the modern-minded, and for them it is impossible to think of the world as secure and satisfactory until there exists a single world commonweal, preventing war and controlling those moral, biological, and economic forces and wastages that would otherwise lead to wars.” - The Open Conspiracy by H.G. Wells, Page 20

“The reasonable desire of all of us is that we should have the collective affairs of the world managed by suitably equipped groups of the most interested, intelligent, and devoted people, and that their activities should be subjected to a free, open, watchful criticism, restrained from making spasmodic interruptions but powerful enough to modify or supersede without haste or delay whatever is weakening or unsatisfactory in the general direction.” - The Open Conspiracy by H.G. Wells, Page 20

“It may never become one single interlocking administrative system. We may have systems of world control rather than a single world state. The practical regulations, enforcements, and officials needed to keep the world in good health, for example may be only very loosely related to the system of controls that will maintain its communications in a state of efficiency. Enforcement and legal decisions, as we know them now, may be found to be enormously and needlessly cumbrous by our descendants. As the reasonableness of a thing is made plain, the need for its enforcement is diminished, and the necessity for litigation disappears.” - The Open Conspiracy by H.G. Wells, Page 21

“It is likely in its growth to incorporate many active public servants and many industrial and financial leaders and directors. It may assimilate great masses of intelligent workers.” - The Open Conspiracy by H.G. Wells, Page 21

“The modernization of the religious impulse leads us straight to this effort for the establishment of the world state as a duty, and the close consideration of the necessary organization of that effort will bring the reader to the conclusion that a movement aiming at the establishment of a world directorate, however restricted that movement may be at first in numbers and power, must either contemplate the prospect of itself developing into a world directorate, and by the digestion and assimilation of superseded factors into an entire modern world community, or admit from the outset the futility, the spare-time amateurishness, of its gestures.” - The Open Conspiracy by H.G. Wells, Page 22

“It is for this reason that a movement to realize the conceivable better state of the world must deny itself the advantages of secret methods and tactical insincerities. It must leave that to its adversaries. We must declare our end plainly from the outset and risk no misunderstandings of our procedure.” – The Open Conspiracy by H.G. Wells, Page 23

“The Open Conspiracy against the traditional and now cramping and dangerous institutions of the world must be an Open Conspiracy and cannot remain righteous otherwise. It is lost if it goes underground. Every step to world unity must be taken in the daylight with the understanding sympathy of as many people as possible, or the sort of unity that will be won will be found to be scarcely worth the winning.

The essential task would have to be recommenced again within the mere frame of unity thus attained.” – The Open Conspiracy by H.G. Wells, Page 23

“There is a clear hope that, later, directed breeding will come within his scope, but that goes beyond his present range of practical achievement, and we need not discuss it further here. Suffice it for us here that the world community of our desires, the organized world community conducting and ensuring its own progress, requires a deliberate collective control of population as a primary condition.” – The Open Conspiracy by H.G. Wells, Page 23

“There is no strong instinctive desire for multitudinous offspring, as such, in the feminine make-up. The reproductive impulses operate indirectly. Nature ensures a pressure of population through passions and instincts that, given sufficient knowledge, intelligence, and freedom on the part of women, can be satisfactorily gratified and tranquillized, if need be, without the production of numerous children. Very slight adjustments in social and economic arrangements will, in a world of clear available knowledge and straightforward practice in these matters, supply sufficient inducement or discouragement to affect the general birth rate or the birth rate of specific types as the directive sense of the community may consider desirable. So long as the majority of human beings are begotten involuntarily in lust and ignorance so long does man remain like any other animal under the moulding pressure of competition for subsistence. Social and political processes change entirely in their character when we recognize the possibility and practicability of this fundamental revolution in human biology.” - The Open Conspiracy by H.G. Wells, Pages 23-24

“With the increase of population unrestrained, there was, as the end of the economic process, no practical alternative to a multitudinous equality at the level of bare subsistence, except through such an inequality of economic arrangements as allowed a minority to maintain a higher standard of life by withholding whatever surplus of production it could grasp, from consumption in mere proletarian breeding. In the past and at present, what is called the capitalist system, that is to say the unsystematic exploitation of production by private owners under the protection of the law, has, on the whole, in spite of much waste and conflict, worked beneficially by checking that gravitation to a universal low-grade consumption which would have been the inevitable outcome of a socialism oblivious of biological processes.” - The Open Conspiracy by H.G. Wells, Page 24

“Manifestly the supreme direction of the complex of human economic activities in such a world must centre upon a bureau of information and advice, which will take account of all the resources of the planet, estimate current needs, apportion productive activities and control distribution.” - The Open Conspiracy by H.G. Wells, Pages 25-26

“but compulsion and restraint are the friction of the social machine and, other things being equal, the less compulsive social arrangements are, the more willingly, naturally, and easily they are accepted, the less wasteful of moral effort and the happier that community will be. The ideal state, other things being equal, is the state with the fewest possible number of will fights and will suppressions. This must be a primary consideration in arranging the economic, biological, and mental organization of the world community at which we aim.” - The Open Conspiracy by H.G. Wells, Page 26

"We know nowadays that the nineteenth century expended a great wealth of intelligence upon a barren controversy between Individualism and Socialism. They were treated as mutually exclusive alternatives, instead of being questions of degree. Human society has been is and always must be an intricate system of adjustments between unconditional liberty and the disciplines and subordinations of co-operative enterprise." - The Open Conspiracy by H.G. Wells, Page 27

"Personal property never can be socially guaranteed as the extremer individualists desired, nor can it be "abolished" as the extremer socialists proposed." - The Open Conspiracy by H.G. Wells, Page 27

"Certain things, the ocean, the air, rare wild animals, must be the collective property of all mankind and cannot be altogether safe until they are so regarded, and until some concrete body exists to exercise these proprietary rights. Whatever collective control exists must protect these universal properties, the sea from derelicts, the strange shy things of the wild from extermination by the hunter and the foolish collector. The extinction of many beautiful creatures is one of the penalties our world is paying for its sluggishness in developing a collective common rule. And there are many staple things and general needs that now also demand a unified control in the common interest." - The Open Conspiracy by H.G. Wells, Pages 27-28

"And if we add to that the necessary maintenance of a money system by a central world authority upon a basis that will make money keep faith with the worker who earns it, and represent from first to last for him the value in staple commodities he was given to understand it was to have, and if we conceive credit adequately controlled in the general interest by a socialized world banking organization, we shall have defined the entire realm from which individual property and unrestricted individual enterprise have been excluded." - The Open Conspiracy by H.G. Wells, Page 28

"The one main strand of error in that theory is the facile assumption that the people at a disadvantage will be stirred to anything more than chaotic and destructive expressions of resentment. If now we reject the error and accept the truth, we lose the delusive comfort of belief in that magic giant, the Proletariat, who will dictate, arrange, restore, and create, but we clear the way for the recognition of an élite of intelligent, creative-minded people scattered through the whole community, and for a study of the method of making this creative element effective in human affairs against the massive oppositions of selfishness and unimaginative self-protective conservatism." - The Open Conspiracy by H.G. Wells, Page 31

"But since there are armies prepared to act coercively in the world today, it is necessary that the Open Conspiracy should develop within itself the competence to resist military coercion and combat and destroy armies that stand in the way of its emergence." - The Open Conspiracy by H.G. Wells, Page 31

"The world commonweal will need its own scientific methods of protection so long as there are people running about the planet with flags and uniforms and weapons, offering violence to their fellow men and interfering with the free movements of commodities in the name of national sovereignty." - The Open Conspiracy by H.G. Wells, Page 31

"And when we come to the general functioning classes, landowners, industrial organizers, bankers, and so forth, who control the present system, such as it is, it should be still plainer that it is very largely from

the ranks of these classes, and from their stores of experience and traditions of method, that the directive forces of the new order must emerge. The Open Conspiracy can have nothing to do with the heresy that the path of human progress lies through an extensive class war.” - The Open Conspiracy by H.G. Wells, Pages 31-32

“But there remains a residuum of original and intelligent people in banking or associated with banking or mentally interested in banking, who do realize that banking plays a very important, interesting part in the world's affairs, who are curious about their own intricate function and disposed towards a scientific investigation of its origins, conditions, and future possibilities. Such types move naturally towards the Open Conspiracy. Their enquiries carry them inevitably outside the bankers' habitual field to an examination of the nature, drift, and destiny of the entire economic process.” - The Open Conspiracy by H.G. Wells, Page 32

“In nearly every individual instance we should find a mixed composition, a human being of fluctuating moods and confused purposes, sometimes base, sometimes drifting with the tide and sometimes alert and intellectually and morally quickened. The Open Conspiracy must be content to take a fraction of a man, as it appeals to fractions of many classes, if it cannot get him altogether.” - The Open Conspiracy by H.G. Wells, Page 32

“But the Open Conspiracy cannot avail itself of these class animosities for its driving force. It can have, therefore, no uniform method of approach. For each class it has a conception of modification and development, and each class it approaches therefore at a distinctive angle.” - The Open Conspiracy by H.G. Wells, Pages 32-33

“It will have a common spirit, but it is quite conceivable that between many of its contributory factors there may be very wide gaps in understanding and sympathy. It is no sort of simple organization.” - The Open Conspiracy by H.G. Wells, Page 33

“The Open Conspiracy is not necessarily antagonistic to any existing government. The Open Conspiracy is a creative, organizing movement and not an anarchistic one. It does not want to destroy existing controls and forms of human association, but either to supersede or amalgamate them into a common world directorate. If constitutions, parliaments, and kings can be dealt with as provisional institutions, trustees for the coming of age of the world commonweal, and in so far as they are conducted in that spirit, the Open Conspiracy makes no attack upon them.” - The Open Conspiracy by H.G. Wells, Page 34

“A majority of people in Europe, and a still larger majority in the United States and the other American Republics, could become citizens of the world without any serious hindrance to their present occupations, and with an incalculably vast increase of their present security.” - The Open Conspiracy by H.G. Wells, Page 35

“Here we bring into consideration another great complex of persons, interests, traditions - the world of education, the various religious organizations, and, beyond these, the ramifying, indeterminate world of newspapers and other periodicals, books, the drama, art, and all the instruments of presentation and suggestion that mould opinion and direct action. The sum of the operations of this complex will be either

to sustain or to demolish the old nationalist militant ascendancy.” - The Open Conspiracy by H.G. Wells, Page 37

“The real interests of the great industrialist or financier lie in cosmopolitan organization and the material development of the world commonweal, but his womenfolk pin flags all over him, and his sons are prepared to sacrifice themselves and all his business creations for the sake of trite splendours and Ruritanian romance.” - The Open Conspiracy by H.G. Wells, Page 38

“The Open Conspiracy can have little use for mere resentments as a driving force towards its ends; it starts with a proposal not to exalt the labour class but to abolish it, its sustaining purpose is to throw drudges out of employment and eliminate the inept - and it is far more likely to incur suspicion and distrust in the lower ranks of the developing industrial order of to-day than to win support there.” - The Open Conspiracy by H.G. Wells, Page 41

“But to the less vigorous intelligences of this outer world, the new project of the Open Conspiracy will seem no better than a new form of Western envelopment and they will fight a mighty liberation as though it were a further enslavement to the European tradition. They will watch the Open Conspiracy for any signs of conscious superiority and racial disregard. Necessarily they will recognize it as a product of Western mentality and they may well be tempted to regard it as an elaboration and organization of current dispositions rather than the evolution of a new phase which will make no discrimination at last between the effete traditions of either East or West. Their suspicions will be sustained and developed by the clumsy and muddle-headed political and economic aggressions of the contemporary political and business systems, such as they are, of the West, now in progress.” - The Open Conspiracy by H.G. Wells, Page 42

“Russia is a land of tens of millions of peasants ruled over by a little band of the intelligentsia who can be counted only by tens of thousands. It is only these few score thousands who are accessible to ideas of world construction, and the only hope of bringing the Russian system into active participation in the world conspiracy is through that small minority and through its educational repercussion on the myriads below.” - The Open Conspiracy by H.G. Wells, Page 43

“As we go eastward from European Russia the proportion of soundly prepared intelligence to which we can appeal for understanding and participation diminishes to an even more dismaying fraction. Eliminate that fraction, and one is left face to face with inchoate barbarism incapable of social and political organization above the level of the war boss and the brigand leader. Russia itself is still by no means secure against a degenerative process in that direction, and the hope of China struggling out of it without some forcible directive interventions is a hope to which constructive liberalism clings with very little assurance.” - The Open Conspiracy by H.G. Wells, Pages 43-44

“We turn back therefore from Russia, China and the communities of Central Asia to the Atlantic world. It is in that world alone that sufficient range and amplitude of thought and discussion are possible for the adequate development of the Open Conspiracy. In these communities it must begin and for a long time its main activities will need to be sustained from these necessary centres of diffusion.” - The Open Conspiracy by H.G. Wells, Page 44

"It is no small part of the practical weakness of present-day communism that it attempts to centre its intellectual life and its directive activities in Moscow and so cuts itself off from the free and open discussions of the Western world. Marxism lost the world when it went to Moscow and took over the traditions of Tsarism as Christianity lost the world when it went to Rome and took over the traditions of Caesar. Entrenched in Moscow from searching criticism, the Marxist ideology may become more and more dogmatic and unprogressive, repeating its sacred credo and issuing its disregarded orders to the proletariat of the world, and so stay ineffectively crystallized until the rising tide of the Open Conspiracy submerges, dissolves it afresh, and incorporates whatever it finds assimilable." - The Open Conspiracy by H.G. Wells, Page 44

"India, like Japan, is cut off from the main body of Asiatic affairs. But while Japan has become a formally Westernized nationality in the comity of such nations, India remains a world in itself." - The Open Conspiracy by H.G. Wells, Page 44

"Over it all the British imperialism prevails, a constraining and restraining influence, keeping the peace, checking epidemics, increasing the food supply by irrigation and the like, and making little or no effort to evoke responses to modern ideas. Britain in India is no propagandist of modern ferments: all those are left the other side of Suez. In India the Briton is a ruler as firm and self-assured and uncreative as the Roman. The old religious and social traditions, the complex customs, castes, tabus, and exclusions of a strangely-mixed but unamalgamated community, though a little discredited by this foreign predominance, still hold men's minds. They have been, so to speak, pickled in the preservative of the British raj." - The Open Conspiracy by H.G. Wells, Page 44

"The Open Conspiracy has to invade the Indian complex in conflict with the prejudices of both ruler and governed. It has to hope for individual breaches in the dull Romanism of the administration: here a genuine educationist, here a creative civil servant, here an official touched by the distant stir of the living homeland; and it has to try to bring these types into a co-operative relationship with a fine native scholar here or an active-minded prince or landowner or industrialist there. As the old methods of passenger transport are superseded by flying, it will be more and more difficult to keep the stir of the living homeland out of either the consciousness of the official hierarchy or the knowledge of the recalcitrant "native."" - The Open Conspiracy by H.G. Wells, Page 44

"In these black and white communities which are establishing themselves in all those parts of the earth where once the black was native, or in which a sub-tropical climate is favourable to his existence at a low level of social development, there is - and there is bound to be for many years to come - much racial tension. The steady advance of birth-control may mitigate the biological factors of this tension later on, and a general amelioration of manners and conduct may efface that disposition to persecute dissimilar types, which man shares with many other gregarious animals. But meanwhile this tension increases and a vast multitude of lives is strained to tragic issues." - The Open Conspiracy by H.G. Wells, Page 45

"To exaggerate the dangers and evils of miscegenation is a weakness of our time. Man interbreeds with all his varieties and yet deludes himself that there are races of outstanding purity, the "Nordic," the "Semitic," and so forth. These are phantoms of the imagination. The reality is more intricate, less dramatic, and grips less easily upon the mind; the phantoms grip only too well and incite to terrible

suppressions. Changes in the number of half-breeds and in the proportion of white and coloured are changes of a temporary nature that may become controllable and rectifiable in a few generations. But until this level of civilization is reached, until the colour of a man's skin or the kinks in a woman's hair cease to have the value of shibboleths that involve educational, professional, and social extinction or survival, a black and white community is bound to be continually preoccupied by a standing feud too intimate and persuasive to permit of any long views of the world's destiny." - The Open Conspiracy by H.G. Wells, Page 45

“We come to the conclusion therefore that it is from the more vigorous, varied, and less severely obsessed centres of the Atlantic civilizations in the temperate zone, with their abundant facilities for publication and discussion, their traditions of mental liberty and their immense variety of interacting free types, that the main beginnings of the Open Conspiracy must develop. For the rest of the world, its propaganda, finding but poor nourishment in the local conditions, may retain a missionary quality for many years.” - The Open Conspiracy by H.G. Wells, Pages 45-46

“He cannot picture a secular Mass nor congregations singing hymns about the Open Conspiracy. Perhaps the modern soul in trouble will resort to the psychoanalysts instead of the confessional; in which case we need to pray for better psychoanalysts.” - The Open Conspiracy by H.G. Wells, Page 47

“Can the modern mind work in societies? May the daily paper be slowly usurping the functions of morning prayer, a daily mental reminder of large things, with more vividness and, at present, lower standards?” - The Open Conspiracy by H.G. Wells, Page 47

“Is the popular publisher and newspaper proprietor always to remain a trash-dealer ? Or are we to see, in the future, publications taking at times some or all of the influence of revivalist movements, and particular newspapers rising to the task of sustaining a common faith in a gathering section of the public?” - The Open Conspiracy by H.G. Wells, Pages 47-48

“The modern temple in which we shall go to meditate may be a museum; the modern religious house and its religious life may be a research organization. The Open Conspirator must see to it that the museums show their meaning plain. There may be not only literature presently, but even plays, shows, and music, to subserve new ideas instead of trading upon tradition.” - The Open Conspiracy by H.G. Wells, Page 48

“We cannot compromise with these vestiges of the ancient order and be faithful servants of the new. Whatever we retain of them will come back to life and grow again. It is no good to operate for cancer unless the whole growth is removed. Leave a crown about and presently you will find it being worn by someone resolved to be a king. Keep the name and image of a god without a distinct museum label and sooner or later you will discover a worshipper on his knees to it and be lucky not to find a human sacrifice upon the altar. Wave a flag and it will wrap about you.” - The Open Conspiracy by H.G. Wells, Page 49

“Since the idea of the Open Conspiracy rests upon and arises out of a synthesis of historical, biological, and sociological realizations, we may look for these realizations already in the case of people with sound knowledge in these fields; such people will be prepared for acquiescence without any explanatory work;



there is nothing to set out to them beyond the suggestion that it is time they became actively conscious of where they stand. They constitute already the Open Conspiracy in an unorganized solution, and they will not so much adhere as admit to themselves and others their state of mind.” - The Open Conspiracy by H.G. Wells, Page 50

“But what will begin as adult propaganda must pass into a kultur-kampf to win our educational machinery from reaction and the conservation of outworn ideas and attitudes to the cause of world reconstruction. The Open Conspiracy itself can never be imprisoned and fixed in the form of an organization, but everywhere Open Conspirators should be organizing themselves for educational reform.” - The Open Conspiracy by H.G. Wells, Page 50

“Fundamentally important issues upon which unanimity must be achieved from the outset are: Firstly, the entirely provisional nature of all existing governments, and the entirely provisional nature, therefore, of all loyalties associated therewith; Secondly, the supreme importance of population control in human biology and the possibility it affords us of a release from the pressure of the struggle for existence on ourselves; and Thirdly, the urgent necessity of protective resistance against the present traditional drift towards war.” - The Open Conspiracy by H.G. Wells, Page 51

“The League of Nations movement, the Birth Control movement, and most radical and socialist societies, are fields into which Open Conspirators may go to find adherents more than half prepared for their wider outlook. The Open Conspiracy is a fuller and ampler movement into which these incomplete activities must necessarily merge as its idea takes possession of men's imaginations.” - The Open Conspiracy by H.G. Wells, Page 51

“From the outset, the Open Conspiracy will set its face against militarism. There is a plain present need for the organization now, before war comes again, of an open and explicit refusal to serve in any war - or at most to serve in war, directly or indirectly, only after the issue has been fully and fairly submitted to arbitration. The time for a conscientious objection to war service is manifestly before and not after the onset of war.” - The Open Conspiracy by H.G. Wells, Page 51

“And a refusal to participate with one's country in warfare is a preposterously incomplete gesture unless it is rounded off by the deliberate advocacy of a world pax, a world economic control, and a restrained population, such as the idea of the Open Conspiracy embodies.” - The Open Conspiracy by H.G. Wells, Page 52

“The putting upon record of its members' reservation of themselves from any or all of the military obligations that may be thrust upon the country by military and diplomatic effort, might very conceivably be the first considerable overt act of many Open Conspiracy groups. It would supply the practical incentive to bring many of them together in the first place.” - The Open Conspiracy by H.G. Wells, Page 52

“The anticipatory repudiation of military service, so far as this last may be imposed by existing governments in their factitious international rivalries, need not necessarily involve a denial of the need of military action on behalf of the world commonweal for the suppression of nationalist brigandage, nor need it prevent the military training of Open Conspirators.” - The Open Conspiracy by H.G. Wells, Page 52

“Since they are bound to be different and miscellaneous in form, size, quality, and ability, any early attempts to organize them into common general action or even into regular common gatherings are to be deprecated. There should be many types of groups. Collective action had better for a time - perhaps for a long time - be undertaken not through the merging of groups but through the formation of ad hoc associations for definitely specialized ends, all making for the new world civilization. Open Conspirators will come into these associations to make a contribution very much as people come into limited liability companies, that is to say with a subscription and not with their whole capital.” - The Open Conspiracy by H.G. Wells, Page 52

“At the utmost seven broad principles may be stated as defining the Open Conspiracy and holding it together. And it is possible even of these, one, the seventh, may be, if not too restrictive, at least unnecessary. To the writer it seems unavoidable because it is so intimately associated with that continual dying out of tradition upon which our hopes for an unencumbered and expanding human future rest. (1) The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them; (2) The resolve to minimize by all available means the conflicts of these governments, their militant use of individuals and property, and their interferences with the establishment of a world economic system; (3) The determination to replace private, local or national ownership of at least credit, transport, and staple production by a responsible world directorate serving the common ends of the race; (4) The practical recognition of the necessity for world biological controls, for example, of population and disease; (5) The support of a minimum standard of individual freedom and welfare in the world; and (6) The supreme duty of subordinating the personal career to the creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity, and power; (7) The admission therewith that our immortality is conditional and lies in the race and not in our individual selves.” - The Open Conspiracy by H.G. Wells, Page 53

“It is reasonable therefore to anticipate its appearance all over the world in sporadic mutually independent groupings and movements, and to recognize not only that they will be extremely various, but that many of them will trail with them racial and regional habits and characteristics which will only be shaken off as its cosmopolitan character becomes imperatively evident.” - The Open Conspiracy by H.G. Wells, Page 53

“Let us consider first the general advancement of science, the protection and support of scientific research, and the diffusion of scientific knowledge. These things fall within the normal scheme of duty for the members of the Open Conspiracy.” - The Open Conspiracy by H.G. Wells, Page 54

“The world of science and experiment is the region of origin of nearly all the great initiatives that characterize our times; the Open Conspiracy owes its inspiration, its existence, its form and direction entirely to the changes of condition these initiatives have brought about, and yet a large number of scientific workers live outside the sphere of sympathy in which we may expect the Open Conspiracy to materialize, and collectively their political and social influence upon the community is extraordinarily small.” - The Open Conspiracy by H.G. Wells, Page 54

“Having regard to the immensity of its contributions and the incalculable value of its promise to the modern community, science - research, that is, and the diffusion of scientific knowledge - is

extraordinarily neglected, starved, and threatened by hostile interference. This is largely because scientific work has no strong unifying organization and cannot in itself develop such an organization.” - The Open Conspiracy by H.G. Wells, Page 54

“When that stage is reached, we shall be saved such spectacles of intellectual prostitution as the last Great War offered, when men of science were herded blinking from their laboratories to curse one another upon nationalist lines, and when after the war stupid and wicked barriers were set up to the free communication of knowledge by the exclusion of scientific men of this or that nationality from international scientific gatherings. The Open Conspiracy must help the man of science to realize, what at present he fails most astonishingly to realize, that he belongs to a greater comity than any king or president represents to-day, and so prepare him for better behaviour in the next season of trial.” - The Open Conspiracy by H.G. Wells, Page 54-55

“For scientific work there is first of all a great need of endowment and the setting up of laboratories, observatories, experimental stations, and the like, in all parts of the world. Numbers of men and women capable of scientific work never achieve it for want of the stimulus of opportunity afforded by endowment.” - The Open Conspiracy by H.G. Wells, Page 55

“But many men capable of a broad and intelligent appreciation of scientific work, but not capable of the peculiar intensities of research, have the gift of extracting money from private and public sources, and it is for them to use that gift modestly and generously in providing the framework for those more especially endowed.” - The Open Conspiracy by H.G. Wells, Page 55

“And there is already a steadily increasing need for the proper storage and indexing of scientific results, and every fresh worker enhances it. Quite a considerable amount of scientific work goes fruitless or is needlessly repeated because of the growing volume of publication, and men make discoveries in the field of reality only to lose them again in the lumber room of record.” - The Open Conspiracy by H.G. Wells, Page 55

“A third line is the liaison work between the man of science and the common intelligent man; the promotion of publications which will either state the substance, implications and consequences of new work in the vulgar tongue, or, if that is impossible, train the general run of people to the new idioms and technicalities which need to be incorporated with the vulgar tongue if it is still to serve its ends as a means of intellectual intercourse.” - The Open Conspiracy by H.G. Wells, Page 55

“So in relation to science - and here the word is being used in its narrower accepted meaning for what is often spoken of as pure science, the search for physical and biological realities, uncomplicated by moral, social, and “practical” considerations – we evoke a conception of the Open Conspiracy as producing groups of socially associated individuals, who engage primarily in the general basic activities of the Conspiracy and adhere to and promote the seven broad principles summarized at the end of Chapter Fourteen, but who work also with the larger part of their energies, through international and cosmopolitan societies and in a multitude of special ways, for the establishment of an enduring and progressive world organization of pure research.” - The Open Conspiracy by H.G. Wells, Pages 55-56

"Now a very parallel system of Open Conspiracy groups is conceivable, in relation to business and industrial life." - The Open Conspiracy by H.G. Wells, Page 56

"Here we imagine those people whose gifts, inclinations, positions and opportunities as directors, workers, or associates give them an exceptional insight into and influence in the processes of producing and distributing commodities, can also be drawn together into groups within the Open Conspiracy." - The Open Conspiracy by H.G. Wells, Page 56

"But these groups will be concerned with the huge and more complicated problems of the processes by which even now the small isolated individual adventures in production and trading that constituted the economic life of former civilizations, are giving place to larger, better instructed, better planned industrial organizations, whose operations and combinations become at last world wide." - The Open Conspiracy by H.G. Wells, Page 56

"The contemporary mind realizes the evils of production for profit and of the indiscriminate scrambling of private ownership more fully than ever before, but it has a completer realization and a certain accumulation of experience in the difficulties of organizing that larger ownership we desire. Private ownership may not be altogether evil as a provisional stage, even if it has no more in its favour than the ability to transcend political boundaries." - The Open Conspiracy by H.G. Wells, Page 56

"The Open Conspiracy is not so much a socialism as a more comprehensive offspring which has eaten and assimilated whatever was digestible of its socialist forbears. It turns to biology for guidance towards the regulation of quantity and a controlled distribution of the human population of the world, and it judges all the subsidiary aspects of property and pay by the criterion of most efficient production and distribution in relation to the indications thus obtained." - The Open Conspiracy by H.G. Wells, Page 57

"These economic groups, then, of the Open Conspiracy, which may come indeed to be a large part of the Open Conspiracy, will be working in that vast task of economic reconstruction - which from the point of view of the older socialism was the sole task before mankind. They will be conducting experiments and observing processes according to their opportunities. Through ad hoc societies and journals they will be comparing and examining their methods and preparing reports and clear information for the movement at large." - The Open Conspiracy by H.G. Wells, Page 57

"We have instanced first the fine and distinctive world organization of pure science, and then the huge massive movement towards co-operating unity of aim in the economic life, until at last the production and distribution of staple necessities is apprehended as one world business, and we have suggested that this latter movement may gradually pervade and incorporate a very great bulk of human activities." - The Open Conspiracy by H.G. Wells, Pages 57-58

"A set of activities correlated with most of the directly creative ones will lie through existing political and administrative bodies. The political work of the Open Conspiracy must be conducted upon two levels and by entirely different methods. Its main political idea, its political strategy, is to weaken, efface, incorporate, or supersede existing governments. But there is also a tactical diversion of administrative powers and resources to economic and educational arrangements of a modern type." - The Open Conspiracy by H.G. Wells, Page 58

“Because a country or a district is inconvenient as a division and destined to ultimate absorption in some more comprehensive and economical system of government, that is no reason why its administration should not be brought meanwhile into working co-operation with the development of the Open Conspiracy. Free Trade nationalism in power is better than high tariff nationalism, and pacifist party liberalism better than aggressive party patriotism.” - The Open Conspiracy by H.G. Wells, Page 58

“This evokes the anticipation of another series of groups, a group in every possible political division, whose task it will be to organize the whole strength of the Open Conspiracy in that division as an effective voting or agitating force. In many divisions this might soon become a sufficiently considerable block to affect the attitudes and pledges of the national politicians. The organization of these political groups into provincial or national conferences and systems would follow hard upon their appearance.” - The Open Conspiracy by H.G. Wells, Page 58

“In their programmes they would be guided by meetings and discussions with the specifically economic, educational, biological, scientific and cultural groups, but they would also form their own special research bodies to work out the incessant problems of transition between the old type of locally centred administrations and a developing world system of political controls.” - The Open Conspiracy by H.G. Wells, Page 58

“In this scheme, this scheme of the second phase, we conceive of the Open Conspiracy as consisting of a great multitude and variety of overlapping groups, but now all organized for collective political, social, and educational as well as propagandist action. They will recognize each other much more clearly than they did at first, and they will have acquired a common name.” - The Open Conspiracy by H.G. Wells, Page 59

“The groups, however, almost all of them, will still have specific work also. Some will be organizing a sounder setting for scientific progress, some exploring new social and educational possibilities, many concentrated upon this or that phase in the reorganization of the world's economic life, and so forth. The individual Open Conspirator may belong to one or more groups and in addition to the ad hoc societies and organizations which the movement will sustain, often in co-operation with partially sympathetic people still outside its ranks.” - The Open Conspiracy by H.G. Wells, Page 59

“The character of the Open Conspiracy will now be plainly displayed. It will have become a great world movement as wide-spread and evident as socialism or communism. It will have taken the place of these movements very largely. It will be more than they were, it will be frankly a world religion. This large, loose assimilatory mass of movements, groups, and societies will be definitely and obviously attempting to swallow up the entire population of the world and become the new human community.” - The Open Conspiracy by H.G. Wells, Page 59

“It is that there already exist in the world a considerable number of movements in industry, in political life, in social matters, in education, which point in the same direction as the Open Conspiracy and are inspired by the same spirit. It will be interesting to discuss how far some of these movements may not become confluent with others and by a mere process of logical completion identify themselves consciously with the Open Conspiracy in its entirety.” - The Open Conspiracy by H.G. Wells, Page 59

“Consider, for example, the movement for a scientific study and control of population pressure, known popularly as the Birth Control movement. By itself, assuming existing political and economic conditions, this movement lays itself open to the charge of being no better than a scheme of “race suicide.” If a population in some area of high civilization attempts to restrict increase, organize its economic life upon methods of maximum individual productivity, and impose order and beauty upon its entire territory, that region will become irresistibly attractive to any adjacent festering mass of low-grade, highly reproductive population. The cheap humanity of the one community will make a constant attack upon the other, affording facile servility, prostitutes, toilers, hand labour. Tariffs against sweated products, restriction of immigration, tensions leading at last to a war of defensive massacre are inevitable. The conquest of an illiterate, hungry, and incontinent multitude may be almost as disastrous as defeat for the selecter race. Indeed, one finds that in discussion the propagandists of Birth Control admit that their project must be universal or dysgenic. But yet quite a number of them do not follow up these admissions to their logical consequences, produce the lines and continue the curves until the complete form of the Open Conspiracy appears. It will be the business of the early Open Conspiracy propagandists to make them do so, and to install groups and representatives at every possible point of vantage in this movement.” - The Open Conspiracy by H.G. Wells, Pages 59-60

“The various Socialist movements again are partial projects professing at present to be self-sufficient schemes. Most of them involve a pretence that national and political forces are intangible phantoms, and that the primary issue of population pressure can be ignored. They produce one woolly scheme after another for transferring the property in this, that, or the other economic plant and interest from bodies of shareholders and company promoters to gangs of politicians or syndicates of workers - to be steered to efficiency, it would seem, by pillars of cloud by day and pillars of fire by night. The communist party has trained a whole generation of disciples to believe that the overthrow of a vaguely apprehended “Capitalism” is the simple solution of all human difficulties. No movement ever succeeded so completely in substituting phrases for thought. In Moscow communism has trampled “Capitalism” underfoot for ten eventful years, and still finds all the problems of social and political construction before it.” - The Open Conspiracy by H.G. Wells, Page 60

“But as soon as the Socialist or Communist can be got to realize that his repudiation of private monopolization is not a complete programme but just a preliminary principle, he is ripe for the ampler concepts of the modern outlook. The Open Conspiracy is the natural inheritor of socialist and communist enthusiasms; it may be in control of Moscow before it is in control of New York.” - The Open Conspiracy by H.G. Wells, Page 60

“Everywhere competitive businesses have been giving way to amalgamated enterprises, marching towards monopoly, and personally owned businesses to organizations so large as to acquire more and more the character of publicly responsible bodies. In theory in Great Britain, banks are privately owned, and railway transport is privately owned, and they are run entirely for profit – in practice their profit making is austere restrained and their proceedings are all the more sensitive to public welfare because they are outside the direct control of party politicians.” - The Open Conspiracy by H.G. Wells, Pages 60-61

"It has been patriotic and broken its shins against the tariff walls its patriotism has raised to hamper its own movements. It has been imperial and found itself taxed to the limits of its endurance, "controlled" by antiquated military and naval experts, and crippled altogether." - The Open Conspiracy by H.G. Wells, Page 61

"A day will come when the gentlemen who are trying to control the oil supplies of the world without reference to anything else except as a subsidiary factor in their game will be considered to be quaint characters. The ends of Big Business must carry Big Business into the Open Conspiracy just as surely as every other creative and broadly organizing movement is carried." - The Open Conspiracy by H.G. Wells, Page 61

"Now in each generation the Open Conspiracy, until it can develop its own reproductive methods, must remain a minority movement of intelligent converts. A unified progressive world community demands its own type of home and training. It needs to have its fundamental concepts firmly established in as many minds as possible and to guard its children from the infection of the old racial and national hatreds and jealousies, old superstitions and bad mental habits, and base interpretations of life." - The Open Conspiracy by H.G. Wells, Page 63

"From its outset the Open Conspiracy will be setting itself to influence the existing educational machinery, but for a long time it will find itself confronted in school and college by powerful religious and political authorities determined to set back the children at the point or even behind the point from which their parents made their escape. At best, the liberalism of the state-controlled schools will be a compromise." - The Open Conspiracy by H.G. Wells, Page 63

"During the early phases of its struggle, therefore, the Open Conspiracy will be obliged to adopt a certain sectarianism of domestic and social life in the interests of its children, to experiment in novel educational methods and educational atmospheres, and it may even in many cases have to consider the grouping of its families and the establishment of its own schools." - The Open Conspiracy by H.G. Wells, Page 63

"Successful schools would become laboratories of educational methods and patterns for new state schools. Necessarily for a time, but we may hope unconsciously, the Open Conspiracy children will become a social élite; from their first conscious moments they will begin to think and talk among clear-headed people speaking distinctly and behaving frankly, and it will be a waste and loss to put them back for the scholastic stage among their mentally indistinct and morally muddled contemporaries." - The Open Conspiracy by H.G. Wells, Page 64

"A phase when there will be a special educational system for the Open Conspiracy seems, therefore, to be indicated. Its children will learn to speak, draw, think, compute lucidly and subtly, and into their vigorous minds they will take the broad concepts of history, biology, and mechanical progress, the basis of the new world, naturally and easily. Meanwhile, those who grow up outside the advancing educational frontier of the Open Conspiracy will never come under the full influence of its ideas, or they will get hold of them only after a severe struggle against a mass of misrepresentations and elaborately instilled prejudices." - The Open Conspiracy by H.G. Wells, Page 64

"An adolescent and adult educational campaign, to undo the fixations and suggestions of the normal conservative and reactionary schools and colleges, is and will long remain an important part of the work of the Open Conspiracy." - The Open Conspiracy by H.G. Wells, Page 64

"Now the old faiths are damaged and discredited, and the new and greater one, which is the Open Conspiracy, takes shape only gradually. A decade or so ago, socialism preached its confident hopes, and patriotism and imperial pride shared its attraction for the ever grave and passionate will of emergent youth. Now socialism and democracy are "under revision" and the flags that once waved so bravely reek of poison gas, are stiff with blood and mud and shameful with exposed dishonesties." - The Open Conspiracy by H.G. Wells, Page 64

"The old flags and faiths have lost their magic for the intelligence of the young; they can command it no more; it is in the mighty revolution to which the Open Conspiracy directs itself that the youth of mankind must find its soul, if ever it is to find its soul again." - The Open Conspiracy by H.G. Wells, Page 65

"But the ampler wisdom of the modern Atlantic communities, already touched by premonitions of change and futurity, has continually enlarged the common liberties of thought for some generations, and it is doubtful if there will be any serious resistance to the dissemination of these views and the early organization of the Open Conspiracy in any of the English-speaking communities or throughout the British Empire, in the Scandinavian countries, or in such liberal-minded countries as Holland, Switzerland, republican Germany or France." - The Open Conspiracy by H.G. Wells, Pages 65-66

"France, in the hasty years after the war, submitted to some repressive legislation against the discussion of birth control or hostile criticism of the militarist attitude; but such a check upon mental freedom is altogether contrary to the clear and open quality of the French mind; in practice it has already been effectively repudiated by such writers as Victor Margueritte, and it is unlikely that there will be any effective suppression of the opening phases of the Open Conspiracy in France." - The Open Conspiracy by H.G. Wells, Page 66

"This gives us a large portion of the existing civilized world in which men's minds may be readjusted to the idea that their existing governments are in the position of trustees for the greater government of the coming age. Throughout these communities it is conceivable that the structural lines of the world community may be materialized and established with only minor struggles, local boycotts, vigorous public controversies, normal legislative obstruction, social pressure, and overt political activities. Police, jail, expulsions, and so forth, let alone outlawry and warfare, may scarcely be brought into this struggle upon the high civilized level of the Atlantic communities." - The Open Conspiracy by H.G. Wells, Page 66

"It lies within the power of the Atlantic communities to impose peace upon the world and secure unimpeded movement and free speech from end to end of the earth. This is a fact on which the Open Conspiracy must insist." - The Open Conspiracy by H.G. Wells, Page 66

"The English-speaking states, France, Germany, Holland, Switzerland, the Scandinavian countries, and Russia, given only a not very extravagant frankness of understanding between them, and a common disposition towards the ideas of the Open Conspiracy, could cease to arm against each other and still



exert enough strength to impose disarmament and a respect for human freedom in every corner of the planet.” - The Open Conspiracy by H.G. Wells, Page 66

“The most inconsistent factor in the liberal and radical thought of to-day is its prejudice against the interference of highly developed modern states in the affairs of less stable and less advanced regions. This is denounced as “imperialism,” and regarded as criminal. It may have assumed grotesque and dangerous forms under the now decaying traditions of national competition, but as the merger of the Atlantic states proceeds, the possibility and necessity of bringing areas of misgovernment and disorder under world control increase.” - The Open Conspiracy by H.G. Wells, Page 66

“But there is still much actual warfare before mankind, on the frontiers everywhere, against brigands, against ancient loyalties and traditions which will become at last no better than excuses for brigandage and obstructive exaction. All the weight of the Open Conspiracy will be on the side of the world order and against that sort of local independence which holds back its subject people from the citizenship of the world.” - The Open Conspiracy by H.G. Wells, Pages 66-67

“The Open Conspirator may realize that he is one of an advancing and victorious force and still find himself outnumbered and outfought in his own particular corner of the battlefield. No one can yet estimate the possible strength of reaction against world unification;” - The Open Conspiracy by H.G. Wells, Page 67

“The ideas in this book may spread about without any serious resistance in most civilized countries, but there are still governments under which the persistent expression of such thoughts will be dealt with as crimes and bring men and women to prison, torment, and death. Nevertheless, they must be expressed.” - The Open Conspiracy by H.G. Wells, Page 67

“While the Open Conspiracy is no more than a discussion it may spread unopposed because it is disregarded. As a mainly passive resistance to militarism it may still be tolerable. But as its knowledge and experience accumulate and its organization become more effective and aggressive, as it begins to lay hands upon education, upon social habits, upon business developments, as it proceeds to take over the organization of the community, it will marshal not only its own forces but its enemies. A complex of interests will find themselves restrained and threatened by it, and it may easily evoke that most dangerous of human mass feelings, fear. In ways quite unpredictable it may raise a storm against itself beyond all our present imaginings. Our conception of an almost bloodless domination of the Atlantic communities may be merely the confident dream of a thinker whose thoughts have yet to be squarely challenged.” - The Open Conspiracy by H.G. Wells, Page 67

“The vision of a world at peace and liberated for an unending growth of knowledge and power is worth every danger of the way. And since in this age of confusion we must live imperfectly and anyhow die, we may as well suffer, if need be, and die for a great end as for none. Never has the translation of vision into realities been easy since the beginning of human effort. The establishment of the world community will surely exact a price - and who can tell what that price may be? - in toil, suffering, and blood.” - The Open Conspiracy by H.G. Wells, Page 67

Here's a few other threads I've made that go into different aspects of the world government conspiracy and agenda. They're not all directly related to the Fabian Society, but there are many different sides of the pyramid. There's thousands of think tanks, foundations, corporations, religious organizations and governmental agencies involved in this, obviously.

#### **List of Threads:**

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 1)

<https://archive.4plebs.org/pol/thread/370693820/>

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 2)

<https://archive.4plebs.org/pol/thread/438769754/>

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 3)

<https://archive.4plebs.org/pol/thread/444622991/>

Open Society Foundations Information

<https://archive.4plebs.org/pol/thread/369261705/>

Rockefeller Foundation, Rockefeller Brothers Fund and Rockefeller "Philanthropy" thread.

<https://archive.4plebs.org/pol/thread/367027212/>

Memoryholed/Redpill Documentaries, Articles, Videos, etc

<https://archive.4plebs.org/pol/thread/356397077/>

Elite Bloodline Central Banking Members

<https://archive.4plebs.org/pol/thread/419378896/>

<https://archive.4plebs.org/pol/thread/351931508/>

Information on Rothschild family:

<https://archive.4plebs.org/pol/thread/380174569/>

List of Roundtable Group member CEOs, Board of Directors and executives.

<https://archive.4plebs.org/pol/thread/383999350/>

Depopulation Writings and information:

<https://archive.4plebs.org/pol/thread/385383532/>

Russia in the Shadows by H.G. Wells Analysis:

<https://archive.4plebs.org/pol/thread/410957172/>

Fabianism and the Empire: A Manifesto by the Fabian Society by George Bernard Shaw Analysis:

<https://archive.4plebs.org/pol/thread/415350512/>

UNESCO: Its Purpose and Its Philosophy by Julian Huxley Analysis:

<https://archive.4plebs.org/pol/thread/423609550/>

Here's a few quality videos that delve into the Fabian Society specifically and some of their writings if you're new to this topic and interested in some more information. There's also the George Bernard Shaw euthanasia video I mentioned earlier.

Bertrand Russell - The Impact of Science on Society:

<https://www.youtube.com/watch?v=nozlg89LyY0>

Enjoy the Decline: The Open Conspiracy:

<https://www.youtube.com/watch?v=VB67kOo08w4>

Understanding the Fabian Window:

<https://www.youtube.com/watch?v=s9oqgQ16qc8>

Alan Watt and Thomas Sheridan: Fabians and Aliens - Hour 1:

<https://www.youtube.com/watch?v=ZN2Zq9hkqGs>

Alan Watt and Thomas Sheridan: Fabians and Aliens - Hour 2:

<https://www.youtube.com/watch?v=gLWxcOhEVMo>

George Bernard Shaw: Justify Your Existence

<https://www.youtube.com/watch?v=FQXAqP6ReqY>

Bertrand Russell - The Impact of Science on Society:

<https://www.youtube.com/watch?v=nozlg89LyY0>

Alan Watt - The Impact of Science on Society:

<https://www.youtube.com/watch?v=a-UF23DFxvc>

Edited - "Cutting Through the Matrix" with Alan Watt - Redux 123 - "Who Is In Charge?" Aug. 20, 2023:

<https://www.youtube.com/watch?v=lhuFgQ0xONw>

Alan Watt - Bertrand Russell's special school 1930's:

<https://www.youtube.com/watch?v=NQRZRSIwnjU>

The Bertrand Russell Hustle explained by Alan Watt:

<https://www.bitchute.com/video/VvszsmEC1ZkM/>

It's also worth mentioning that the Fabian Society, similar to the Roundtable Group network, has branches in other countries. There is the Australian Fabian Society in Australia, the Douglas–Coldwell Foundation in Canada and the New Zealand Fabian Society in New Zealand.

In the Dodd Report to the Reece Committee on Foundations, Norman Dodd compared an organization called the League for Industrial Democracy to the Fabian Society.

He stated, "The league for Industrial Democracy came into being in 1905, when it was known as the Intercollegiate Socialist Society, for the purpose of awakening the intellectuals of this country to the ideas and benefits of socialism. This organization might be compared to the Fabian Society in England, which was established in 1884 to spread socialism by peaceful means".

Also, Similar to the World Economic Forum's Young Global Shapers and Young Global Leaders, the Fabian Society has a youth recruitment program known as the Young Fabians. Similar, also, to the Rhodes Scholarship for the Roundtable Groups, these people are groomed for important roles from a young age.

[https://en.wikipedia.org/wiki/Fabian\\_Society](https://en.wikipedia.org/wiki/Fabian_Society)

[https://en.wikipedia.org/wiki/Australian\\_Fabian\\_Society](https://en.wikipedia.org/wiki/Australian_Fabian_Society)

[https://en.wikipedia.org/wiki/Douglas%E2%80%93Coldwell\\_Foundation](https://en.wikipedia.org/wiki/Douglas%E2%80%93Coldwell_Foundation)

[https://en.wikipedia.org/wiki/Young\\_Fabians](https://en.wikipedia.org/wiki/Young_Fabians)

[https://en.wikipedia.org/wiki/League\\_for\\_Industrial\\_Democracy](https://en.wikipedia.org/wiki/League_for_Industrial_Democracy)

[https://en.wikipedia.org/wiki/Coefficients\\_\(dining\\_club\)](https://en.wikipedia.org/wiki/Coefficients_(dining_club))

[https://en.wikipedia.org/wiki/Fabian\\_Window](https://en.wikipedia.org/wiki/Fabian_Window)

[https://en.wikipedia.org/wiki/Fabian\\_strategy](https://en.wikipedia.org/wiki/Fabian_strategy)

[https://en.wikipedia.org/wiki/League\\_for\\_Social\\_Reconstruction](https://en.wikipedia.org/wiki/League_for_Social_Reconstruction)

[https://en.wikipedia.org/wiki/Labour\\_Party\\_\(UK\)](https://en.wikipedia.org/wiki/Labour_Party_(UK))

[https://en.wikipedia.org/wiki/London\\_School\\_of\\_Economics](https://en.wikipedia.org/wiki/London_School_of_Economics)

I haven't mentioned this in this thread yet, but the Fabian Society was named after the Roman Consul and dictator Quintus Fabius Maximus Verrucosus of the Fabia Patrician family. He fought against Hannibal Barca and the Carthage empire during the Second Punic War.

Since Hannibal was one of the greatest generals in human history and Rome kept losing pitched battles to him, Fabius decided to avoid fighting him directly. Instead, he would attack Hannibal's foraging parties, disrupt his supply lines, shadow his movements and implement scorched earth tactics. All of this was part of an incremental process of trying to wear and whittle down the strength of Hannibal's army until it could be defeated once it was weak.

This is the same strategy Michael Andreas Barclay de Tolly used against Napoleon when he invaded Russia for example.

The Fabians decided to apply this same strategy of incrementalism to politics and culture through what is known as the "Fabian Strategy".

The organization's first pamphlet described this strategy, "For the right moment you must wait, as Fabius did most patiently when warring against Hannibal, though many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be in vain, and fruitless". I think we're currently seeing the end of the Fabian Strategy in our lifetimes as they're at a point now where they need to forgo incrementalism to land the killing blow so to speak or risk losing their advantage. That's why things are speeding up so quickly since 2020.

[https://en.wikipedia.org/wiki/Quintus\\_Fabius\\_Maximus\\_Verrucosus](https://en.wikipedia.org/wiki/Quintus_Fabius_Maximus_Verrucosus)

[https://en.wikipedia.org/wiki/Fabian\\_strategy](https://en.wikipedia.org/wiki/Fabian_strategy)

<https://www.youtube.com/watch?v=XHEAdIDrWM4>

<https://www.youtube.com/watch?v=9PtK0e1eWo8>

<https://www.youtube.com/watch?v=8Fziza6B0TU>

This is the "Fabian Window" that was designed by George Bernard Shaw. It depicts the founders of the Fabian Society such as Edward R. Pease, George Bernard Shaw and Sidney Webb on the top level. They are hammering the world on top of the anvil which symbolizes them reshaping the world into their vision. Similar to the Roundtable Groups, the Fabian Society has both an inner circle or society of elects as well as an outer circle or association of helpers.

The helpers are down below on the second level as they are not privy to the same level of secret knowledge as the members of the inner circle. Still, they are shown to be praying to represent an almost religious like devotion to this cause of world government. This also demonstrates the contrast between

the violent revolutionary model of the Bolsheviks and the “peaceful” Fabian model of incremental subversion.

I think that's Wells in the green shirt on the far left of the bottom level. Annie Besant, Graham Wallas, Hubert Bland, Edith Nesbit, Sydney Olivier, Oliver Lodge, Leonard Woolf, and Emmeline Pankhurst are also included on the lower panel as well.

Also, the Fabian Society's original coat of arms can be seen on the top level. It's a wolf in sheep's clothing. It represents the true psychopathic and ruthless nature of this organization and its members under the guise of benevolent socialism for the poor. However, they abandoned this pretty early on when they realized that this was a bit too on the nose and would give them away to an extent. Instead, they often use the turtle to represent the Fabian Strategy of gradualism.

[https://en.wikipedia.org/wiki/Fabian\\_Window](https://en.wikipedia.org/wiki/Fabian_Window)

<https://blogs.lse.ac.uk/lsehistory/2017/09/13/hammering-out-a-new-world-the-fabian-window-at-lse/>

Tony Blair was a member of the Fabian Society as well. Blair has given speeches and published papers for the organization. The guy is a monster. Take a look at this clip of him talking about how the state should be monitoring children's behavior from even before their own births and implementing thought crime policies based on these risk factors. This is where organizations like Getting it right for every child (GIRFEC) come in with their "state appointed guardians" as well. Governmental agencies and psychological professionals will be intruding into family life (those that even still exist) to unprecedented extents under these programs. Absolutely horrifying.

Another Anon reminded me on the previous thread that Tony Blair's foundation known as “Tony Blair Institute's Tech Policy Fellowship” that has been doing work on the implementation of CBDCs (central bank digital currencies).



"After Tony Blair's landslide victory in 1997, over 200 Fabians sat in the House of Commons, including many of the cabinet. The society developed its role as a critical friend, supporting the Blair and Brown government's in developing policy, without being afraid to draw attention to the omissions or shortcomings of the government."

<https://fabians.org.uk/about-us/our-history/>

"Some in the society, whose membership includes cabinet ministers like Tony Blair, Chris Smith, Robin Cook and Jack Straw, are also concerned that a socialist society which has endured since 1884 should not ally itself inextricably with New Labour language."

<https://www.theguardian.com/politics/1999/aug/20/uk.thinktanks>

<https://twitter.com/taschalabs/status/1565806891208523776>

Tony Blair discusses childrens prebirth criminal database

<https://www.youtube.com/watch?v=GJqvh3raOm4>

It's interesting that there's a subdivision of the Fabian Society known as the Fabian Women's Network as well for their female members. This coincides with members like Annie Besant and Emmeline Pankhurst who were leaders in the British Suffragette movement. The birth control advocate, Marie Stopes, who founded the first birth control clinic in Britain was close with members of the Fabian Society. She once gave a talk about birth control at a Fabian Society meeting.

Also, did you know that Margaret Sanger (the founder of the American Birth Control League and later president of the International Planned Parenthood Federation) was a lover of Fabian Society members H.G. Wells? All of these people were in the same circles.

"Visit the Fabian Women's Network website

We are a voluntary section of the Fabian Society, alongside local societies, the Young Fabians, Scottish Fabians and Welsh Fabians. There are approximately 2,250 women in the Fabian Women's Network of all ages and backgrounds. We are proud to have an intersectional ethos to our membership.

FWN is run autonomously by a voluntary committee with our own constitution. Twelve members are elected bi-annually in an online ballot of members at the same time as Fabian executive committee elections. The committee elects its chair and officers who are then ratified at our AGM. The administration of membership and elections sits with the Fabian Society staff team.

The Fabian Women's Network aims to bring people together to:

create a thriving network for social and political change and influence political decision making and policy

connect Fabian networks with Fabian Women who are parliamentarians and those who hold other positions which publicly promote women's issues;

provide new ways in which women from all backgrounds and sectors can engage in topical policy debates."

<https://fabians.org.uk/membership/fabian-women/>

Also, this is somewhat common knowledge, but I forgot to mention that Sanger's American Birth Control League clinic was heavily funded by John D. Rockefeller Jr. and his family. The Rockefellers continue to heavily fund Planned Parenthood to this very day.

The Passionate Friends: H. G. Wells and Margaret Sanger at [sanger.hosting.nyu.edu](http://sanger.hosting.nyu.edu):

[https://sanger.hosting.nyu.edu/articles/passionate\\_friends/](https://sanger.hosting.nyu.edu/articles/passionate_friends/)

Newsletter #12 (Spring 1996)

The Passionate Friends: H. G. Wells and Margaret Sanger

Newsletter #12 (Spring 1996)

"From 1920 on I never went to England without spending part of the time with H. G.," wrote Margaret Sanger in her 1938 Autobiography. "England," she wrote upon the death of H. G. Wells fifty years ago this August, "means London, and London means H. G. Wells" (Tribute to H. G. Wells, August 14, 1946, MSM S83:611). From the time they met in 1920 until his death, Margaret Sanger and H. G. Wells carried on an infrequent, but often fervent love affair, sustained a deep professional friendship that particularly aided Sanger in her birth control work, and maintained an overseas correspondence about love and war, birth control and the Catholic Church, their travels, and public scrutiny of their lives.

Both were well known to the other in 1920 when they met for the first time at Wells' Easton Glebe estate in Essex. Sanger had gained notoriety in England for her several birth control publications and her work with the British neo-Malthusians, while H. G. Wells was enjoying the apex of his popularity as distinguished author, social theorist, and spirited polymath. Wells had already become a public supporter of Sanger's work. In 1916 he signed a letter to Woodrow Wilson, along with seven other prominent English supporters of birth control, protesting the indictments against Sanger stemming from her publication of the *Woman Rebel*.

It's also worth noting that the London School of Economics is an offshoot of the Fabian Society and was founded by members Sidney Webb, Beatrice Webb, Graham Wallas and George Bernard Shaw. The London School of Economic is one of the most important universities in the world for the elite. Obviously, there's many others like Oxford, Yale, Georgetown, Fordham and so on. But when you're

looking into the backgrounds of various people within the power structure definitely take note if they happen an alumnus of that university. A beaver adorns the school's coat of arms which coincides with the Fabian Socialist approach of steady and gradual incrementalism.

Also, the school is heavily funded by the Rockefeller Foundation which I've covered in my Rockefeller "Philanthropy" thread. Considering the amount of effort the Fabians focus on education, it shouldn't be surprising that they created their own university.

[https://en.wikipedia.org/wiki/London\\_School\\_of\\_Economics](https://en.wikipedia.org/wiki/London_School_of_Economics)

In his autobiography titled "Experiment In Autobiography: Discoveries and Conclusions of a Very Ordinary Brain (since 1866)", H.G. Wells talks about originally attending Fabian Society open meetings at Kelmscott House every Sunday. He wore a red tie to symbolize his commitment to the world socialist revolutionary which indicates his initiation into the Open Conspiracy circles even before he formally joined the Fabian Society.

"William Burton, E. H. Smith and I declared ourselves to be out-and-out socialists and signified the same with red ties. The rest of our set came most of the way with us, but with a more temperate enthusiasm. We trailed off to open meetings of the Fabian Society, which reminded me not a little of that Parliament in Landport, and we went on Sunday evenings to Kelmscott House on the Mall, Hammersmith, where William Morris held meetings in a sort of conservatory beside his house. He used to stand up with his back to the wall, with his hands behind him when he spoke, leaning forward as he unfolded each sentence and punctuating with a bump back to position. Graham Wallas, a very good looking young man then with an academic humour, was much in evidence, and Shaw, a raw, aggressive Dubliner, was a frequent speaker." - Experiment In Autobiography: Discoveries and Conclusions of a Very Ordinary Brain (since 1866), Pages 238-239

<https://archive.org/details/WellsHGExperimentInAutobiography/Wells%2C%20HG%20-%20Experiment%20In%20Autobiography%20Volume%201/>

I've already done a book analysis thread for George Bernard's Shaw tract titled "Fabianism and the Empire: A Manifesto by the Fabian Society". In his aforementioned autobiography, H.G. Wells references Shaw's when voicing his disagreement with the Irish man. Shaw believed that the British imperial system would be a good instrument for consolidating and amalgamating institutions towards a world state. Whereas Wells felt that they should have been pushing for the establishment of a world governance structure much more quickly than they were doing at the time.

"In the discussion of Fabianism and the Empire as early as 1900, lip service was paid to Tennyson's "Federation of the World," but it was the contemptuous lip service of men convinced of their own superior common-sense, and the tract itself, drafted by Shaw and evidently revised and patched a great deal by warier minds, assumed that the division of the whole planet amongst a small number of imperialisms, each under the leadership of a Great Power, was destined to be rapidly completed, that further synthesis was hopelessly remote, and that making "our Empire" efficient was a fit and proper limit to the outlook of British Socialism. Those were the days when "efficiency" was a ruling catchword. It implied both the business and military efficiency of the Empire regarded as a competing organization. Just as the Fabians of thirty-odd years ago could not or would not or did not dare see beyond parish councillors, parliaments, trade unions, constituencies of people hardly able to read, and all the obdurate antiquated forms of contemporary law, so they would not and probably could not see beyond the Competing Great Empires of 1900-1914." - Experiment In Autobiography: Discoveries and Conclusions of a Very Ordinary Brain (since 1866), Pages 260

<https://archive.org/details/WellsHGExperimentInAutobiography/Wells%2C%20HG%20-%20Experiment%20In%20Autobiography%20Volume%201/>

In 1938, high level British Commonwealth elites and Milner-Roundtable Group representatives met in Sydney, Australia to discuss their plans for the world. This meeting was attended by representatives from the Royal Institute of International Affairs, the Canadian Institute of International Affairs, the Australian Institute of International Affairs, the New Zealand Institute of International Affairs, the South African Institute of International Affairs, and the Indian Institute of International Affairs.

There they discussed their plan to use the British Commonwealth system as a transitional stepping stone towards the creation of a true world government. They mentioned that once this new world government was fully achieved, the British Commonwealth would likely fade away after having fulfilled its purpose. However, due to American isolationism, they realized that America (and other nations) must first amalgamate into regional governments before a world governmental system could ever be achieved. In the case of the western hemisphere, this would emerge through a new Pan-American Union.

The minutes of this meeting were written into a book that was edited by Henry Vincent Hodson. However, due to the secrecy of Chatham House rules, they do not reveal who said what during the meeting, instead referencing the speaking member only by his nationality.

**The British Commonwealth and the Future: Proceedings of the Second Unofficial Conference on British Commonwealth Relations, Sydney 3rd-17th September, 1938 edited by Henry Vincent Hodson:**

<https://archive.org/details/britishcommonwea00comm/page/n7/mode/2up>

“Theoretically, they should be internationalized, not British-Imperialized; but until the Federation of the World becomes an accomplished fact, we must accept the most responsible Imperial federations available as a substitute for it.” - Fabianism and the Empire: A Manifesto by the Fabian Society edited by George Bernard Shaw, Page 24

“This conception of the Commonwealth as the nucleus of a system of world government was discussed from various angles, both in the session of that morning and at the two subsequent meetings of the Commission.” - British Commonwealth and the Future: Proceedings of the Second Unofficial Conference on British Commonwealth Relations, Sydney 3rd-17th September, 1938 edited by Henry Vincent Hodson, Page 221

“The Commonwealth order, we may surmise, is only a path to a world order. The Conference discussions suggested that this gradual assimilation might happen in the economic as well as the political sphere. Whether the Commonwealth would then continue, or pass away as having fulfilled its usefulness, would be for some British Commonwealth Relations Conference of the future to discuss.” - British Commonwealth and the Future: Proceedings of the Second Unofficial Conference on British Commonwealth Relations, Sydney 3rd-17th September, 1938 edited by Henry Vincent Hodson, Page 278

Here are a few interesting passages I thought I would add to thread. In his book “The Road to Wigan Pier”, George Orwell describes the mentality of Fabian Socialists like George Bernard Shaw and Sidney Webb I think his assessment was very accurate.

Road to Wigan Pier by George Orwell:

<https://archive.org/details/roadtowiganpie00orwe>

“Take the plays of a lifelong Socialist like Shaw. How much understanding or even awareness of working-class life do they display? Shaw himself declares that you can only bring a working man on the stage ‘as an object of compassion’; in practice he doesn’t bring him on even as that, but merely as a sort of W. W. Jacobs figure of fun—the ready-made comic East Ender, like those in Major Barbara and Captain Brassbound’s Conversion. At best his attitude to the working class is the sniggering Punch attitude, in more serious moments (consider, for instance, the young man who symbolizes the dispossessed classes in Misalliance) he finds them merely contemptible and disgusting. Poverty and, what is more, the habits of mind created by poverty, are something to be abolished from above, by violence if necessary; perhaps even preferably by violence.”

“You get the same thing in a more mealy-mouthed form in Mrs Sidney Webb’s autobiography, which gives, unconsciously, a most revealing picture of the high-minded Socialist slum-visitor. The truth is that, to many people calling themselves Socialists, revolution does not mean a movement of the masses with which they hope to associate themselves; it means a set of reforms which ‘we’, the clever ones, are going to impose upon ‘them’, the Lower Orders.”

Here's a list of important videos and articles on the Round Table Network as well as the WEF. The video titled “Alan Watt - Great Britain, Embryo of World Government” is the extremely important video I mentioned earlier. In that video, Alan Watt analyses the book “British Commonwealth and the Future: Proceedings of the Second Unofficial Conference on British Commonwealth Relations, Sydney 3rd-17th September, 1938” edited by Henry Vincent Hodson. I would recommend that everyone watch this video if you want to learn more about these topics. That book is a goldmine of information on the Roundtable Groups and the world government project. I plan to do my own analysis on it one day. Also, this info

graph I will link to this post has a lot of interesting quotes from that book. I will also include a link of the book itself if you want a pdf of it.

Alan Watt - Great Britain, Embryo of World Government

[https://www.youtube.com/watch?v=0\\_sVdiO-31Q](https://www.youtube.com/watch?v=0_sVdiO-31Q)

Behind the Big News: Propaganda and the CFR

[https://www.youtube.com/watch?v=fmKiiY\\_HqsY](https://www.youtube.com/watch?v=fmKiiY_HqsY)

The Insiders (JBS Documentary on the Council on Foreign Relations & Trilateral Commission)

<https://vimeo.com/534918814>

Lecture by James Perloff: The Council on Foreign Relations

<https://www.youtube.com/watch?v=e2Pmr0939qc>

G. Edward Griffin at the University of Texas 4/29/2008: The Quigley Formula

<https://www.youtube.com/watch?v=FoMezGPkyzU>

Hillary Clinton admits that the CFR runs the Government

<https://www.youtube.com/watch?v=LYq3TaBik64>

Infowars - Bill Clinton speaks of Carroll Quigley at 1992 Democratic National Convention

<https://www.youtube.com/watch?v=A76LFGtWhRQ>

Dick Cheney ex-director of CFR talks to David Rockefeller

[https://www.youtube.com/watch?v=BbnpN07J\\_zg](https://www.youtube.com/watch?v=BbnpN07J_zg)

Did Bill Gates & World Economic Forum Predict Coronavirus Outbreak? An Inside Look May Shock You!



<https://www.bitchute.com/video/nOKqxcgEoX3z/>

The Cia & The Cultural Cold War "REMAKE" Alan Watt

<https://www.youtube.com/watch?v=qa8WgklKNws>

History... The Last Will of Cecil Rhodes and the Anglo-American Establishment

<https://www.youtube.com/watch?v=pwwYuW2tzUo>

Enjoy the Decline: Analysis of "The Great Reset" by Klaus Schwab

<https://www.youtube.com/watch?v=65LhtASSU4o>

Enjoy the Decline: Analysis of "Between Two Ages" by Zbigniew Brzezinski

<https://www.youtube.com/watch?v=DQDaRlnwtjM>

<https://archive.org/details/britishcommonwea00comm>

The Coefficients dining club that was founded by founded in 1902 by the Fabian Society members Sidney and Beatrice Webb is also worth learning about. This is important because it's another organizational structure where we see coordination between the Fabian Society and the Rountable Group network. Other Fabians like Bertrand Russell and H.G. Wells were members of this dining club. But so were members of the Roundtable Group network like Alfred Milner, Edward Grey, Leo Amery. The Tories were represented by economist William Hewins and editor of the National Review Leopold Maxse. Naval officer Commander Carlyon Wilfroy Bellairs was also a member of this informal group. Sir Halford John Mackinder, the creator of "Heartland Theory" and "Rimland theory", was also an attendee. Lots of powerful and influential people were members of this little quaint dining club.

Earlier this year, I read Halford Mackinder's essay "The Geographical Pivot of History" for the first time. I was thinking about making a thread about it, but I want to read some of his other essays first before I do that. It's interesting. Mackinder wrote an essay titled "The Round World and the Winning of the Peace" which was actually published by Foreign Affairs (the Council on Foreign Relations' official magazine).

[https://en.wikipedia.org/wiki/Coefficients\\_\(dining\\_club\)](https://en.wikipedia.org/wiki/Coefficients_(dining_club))

Reminder that the Former 4th and 7th Prime Minister of Malaysia, Mahathir bin Mohamad, gave a speech at the International Conference on the New World Order: A Recipe for War or Peace on March 9, 2015. He claimed that there is a cabal of elites that have been planning for over a century to create a world government and destroy nations' sovereignty across the globe. He talks about how these elites have openly advocated for depopulation policies.

"Basically, it is about having a world government. We should abolish all states, all nations, all borders. But instead have fully one world government. And that world government is to be by certain people, elites. People who are very rich, very intelligent, very powerful in many ways. They are the ones who will govern the world. There was not much talk about democracy or choice of leaders. Instead, there was to be a government by these elites who would impose their rules on everyone in this world. And for those who are unwilling to submit to them, there will be punishment. This is the concept, initially, but many have not read or do not know about this concept. But it is important for us to remember that this new world order is an old world order."

"We should be asking ourselves whether the people who originally conceived this idea have given up hope on achieving a world government. If we study carefully, recent history, we will know that there are people who still wish to set up a world government where this government rules the whole world without regard for nations or states." - Mahathir bin Mohamad

<https://www.youtube.com/watch?v=xCveUTEdYxA>

Let's go back briefly to the Indian Independence movement for a second. Jawaharlal Nehru was a principal leader of the Indian nationalist movement in the 1930s and 1940s. Nehru's father had twice served as president of the Indian National Congress in 1919 and 1928. His elder sister, Vijaya Lakshmi, later became the first female president of the United Nations General Assembly. Nehru created the Objective Resolution which laid down the underlying principles of the Indian constitution. This later became the Preamble of the Constitution..

However, Jawaharlal Nehru was also a Fabian Socialist belonging to the Fabian Society. On January 26, 1950, he became the first Prime Minister of India. Nerhu commented on Fabian Society member and Indian Indeption advocate Annie Besant that, "[Besant] had a very powerful influence on me in my childhood .. even later when I entered political life her influence continued".

So, you can clearly see how the Fabians and the Roundtable Group members were pushing for Indian national independence within both Britain and India itself. This whole movement was entirely orchestrated by these groups.

Nehru was a descendant of the elite Indian Nehru–Gandhi family.

[https://en.wikipedia.org/wiki/Jawaharlal\\_Nehru](https://en.wikipedia.org/wiki/Jawaharlal_Nehru)

[https://en.wikipedia.org/wiki/Nehru%E2%80%93Gandhi\\_family](https://en.wikipedia.org/wiki/Nehru%E2%80%93Gandhi_family)

Obafemi Awolowo was the Premier of the now defunct Western Nigeria from October 1, 1954 through October 1, 1960. He played a key role in Nigeria's independence movement in the late 1950s. Later on, he became federal commissioner for finance, and vice chairman of the Federal Executive Council during the Nigerian Civil War. Earlier in his life, he was a correspondent for the Nigerian Times.

However, he was also a member of the Fabian Society. Once again, we see how the Fabian Society has groomed and initiated prominent aspiring politicians from colonial countries to lead national independence movements. This is definitely not a coincidence. It's a deliberately strategy to achieve world government as these various books demonstrate.

Today, the Roundtable Group within Nigeria is known as the Nigerian Institute of International Affairs.

"Obafemi Awolowo

1909-1987

Nigerian politician, nationalist and writer

Sitter in 13 portraits"

<https://www.npg.org.uk/collections/search/group/1315/Fabian%20Society>

Muhammad Ali Jinnah was the first Governor-General of Pakistan during King George VI's reign. He held this position from August 14, 1947 to September 11, 1948. He was also the 1st Speaker of the Constituent Assembly, Pakistan's legislative branch, from August 11, 1947 to September 11, 1948. Jinnah was the leader of the All-India Muslim League from 1913 until the creation of Pakistan in 1947. He helped millions of Muslim migrants who emigrate from neighboring India to Pakistan after the two state partition of India. Jinnah was invited to the first and second Indian Round Table Conferences which centered on constitutional reforms in India. Jinnah was a supposedly a member of the Fabian Society.

"In a detailed post on Facebook, Siddiqa said: "Muhammad Ali Jinnah went to London in late 1890s and lived in Kensington. The house there has a plaque in his name and says he lived there in 1895. He had gone to hear the speech of Dadabhoy Nooroji who got elected to the House of Commons around that time."

She said that the neighborhood "still doesn't compare with Hampstead where he went to live later in 1930. He first joined the Fabian Society which later became Labour Party and wanted to get a ticket and contest elections like Dadabhoy Nooroji".

<https://dnanews.com.pk/take-trip-around-quaid-e-azams-london-residence/>

Michel Aflaq was a Syrian philosopher, sociologist and Arab nationalist. He was a founder of the Arab Ba'athism national ideology which promotes the creation and development of a unified Arab state governed by a revolutionary socialist government. He was the Secretary General of the National Command of the Iraq-based Ba'ath Party and the Secretary General of the National Command of the Arab Socialist Ba'ath Party in Syria. Michel Aflaq was allegedly a member of the Fabian Society.

“Michel Aflaq, widely considered as the founder of the Ba'athist movement, was a Fabian socialist. Aflaq's ideas, with those of Salah al-Din al-Bitar and Zaki al-Arsuzi, came to fruition in the Arab world in the form of dictatorial regimes in Iraq and Syria.[29]”

[https://en.wikipedia.org/wiki/Fabian\\_Society](https://en.wikipedia.org/wiki/Fabian_Society)